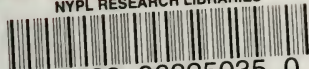


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THE SONS OF GOD
AND
THEIR INHERITANCE

EMMA J. PENNEY

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The Sons of God

and

Their Inheritance

by

EMMA J. PENNEY



“Wherefore gird up the loins of your mind,
be sober, and hope to the end
for the grace that is to be
brought unto you at the
revelation of
Jesus Christ.”



“Knowing that of the Lord ye shall receive
the reward of the inheritance; for ye serve
the Lord Christ.”

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PREFACE

This little book is sent forth with an earnest prayer that God may add His blessing to those who peruse its pages. That those who have not yet sought His face, may do so. That those who are believers, but have not yet taken advantage of the privilege accorded them of presenting themselves as "living sacrifices," may do so. And lastly for those who can say, "My all is on the altar."

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know *what* is the hope of His calling and *what* the riches of the glory of His inheritance in the saints."

"To God, only wise, be glory throughout all ages, world without end." Amen.

EMMA J. PENNEY

Woburn, Mass.

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CHAPTER I

OUR INHERITANCE

PROBABLY there is no news more welcome to the average man or woman than the notice that they have become heir to a large fortune. What visions flash upon the horizon! freedom from the grind of toil; gratification of desires hitherto impossible; the power and influence such wealth would bring, and the opportunities to exercise that power, pass before the mind in quick succession. If any of my readers should receive word that he or she had been bequeathed an estate of great value, how long do you think it would be ere they would go about getting all the information possible in regard to it? A normal man or woman would probably lose no time about so interesting a matter. How much money am I to receive? How large is the mansion? How much land is there? Where is it situated? These are some of the questions that would leap to eager lips. Now, do not lay this little book aside with the hopeless thought: "There is nothing in this for me; I must toil on, day in and day out, there is nothing before me but work, hard, uninviting; no prospect before me but the walls of a work-room."

My brother, my sister, I bring you the "good news" that there *is* a prospect before you, for

"God has chosen the poor of this world, rich in faith and heirs of a *kingdom!*" If you have become a son of God, the most glorious inheritance ever bequeathed to a human being is yours! Do you not want to hear about it? Perhaps you say: "Oh! I know all about it; I am going to Heaven when I die, and I shall wear a white robe and a crown and have a harp to play on." This is very good indeed; this is the celestial (*Gr. Epouranios—Heavenly*) glory spoken of in the Word of God. But have you ever noticed that there is a *terrestrial* (earthly) glory spoken of? Paul speaks of it in 1 Cor. 15:40. I want to call your attention to something very, very joyful; a part of your inheritance is due on this side of the valley of death, right here on earth. While the writer fully believes that God has a divine glory reserved in Heaven for His sons, the Scriptures also reveal the fact that He has promised something exceeding good to His people *before* death.

Did you know that Jesus was a very rich man? In fact He was the richest man ever born, for He had that which gold could not purchase. We know that gold is only of value for its purchasing power. How much gold would the millionaires on board the Titanic have given for the power to walk on the water as Jesus did? But alas! their gold could not purchase it. Now this power was part of the wealth which Jesus inherited from His Father,

because He was the *Son of God*. Just here, dear reader, is the secret; let us look upon Jesus as He walked this earth, and we shall see the inheritance which will some time be given to the sons of God, on this side the grave—a mighty, kingly power while yet upon earth. Jesus has said: “I appoint unto you a *kingdom*, as my Father hath appointed unto me.” This kingly power came upon Jesus at the end of the Jewish age, and the New Testament shows us that it is to come upon His followers at the close of the Gospel age. And it is closing now; every public speaker, every writer whatever his cult, declares we are entering a new era. We must first settle a very important question. Are we all sons of God? We know of no better authority to appeal to for an answer than the Word of God; if we stand upon that we are safe. Our answer from that source is: “As many as received Him, to them gave He power (*margin—right, privilege*) to become the sons of God, even to them that believe on His name.”—John 1:12.

How may we know that we have become sons of God? One very peculiar proof of the fact, is the chastening which we receive; if we be not chastened, then are we not sons, for the Father chasteneth every son whom He receiveth. It seems I have given the “grevious” sign first, and saved the joyous sign for the last; you will find it in Eph. 1:13,14. “In whom also

after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance'. Notice that this holy witness comes *after* we have believed; we cannot say: "I will believe that God has received me when I feel it." No, we must first put faith in the promise of God that He will receive whomsoever comes unto Him in Jesus' name, and then shall we receive the earnest of our inheritance. The earnest is a foretaste of the "powers of the world (*Gr. aion—age*) to come." Heb. 6:5.

So we see that we are to inherit *power* just as Jesus inherited from the Father. "Greater works than these shall ye do because I go to My Father." Paul says the measure of power we receive in this Gospel age is only a taste of what we shall have in the age to come. What does Jesus say about it? "If ye have not been faithful in that which is another man's (*Jesus'*) who shall give you that which is your own?" that is, your inheritance. Luke 16:12. If you will turn to Matt. 25:14-31 inclusive, you will find a parable illustrating just this point. According as the servants had been faithful with their Master's goods, He rewarded them by bestowing upon them power to rule. Luke gives us the same parable and tells us the reward of faithfulness (given at the Lord's return) was the bestowal of ruling power, some over ten cities, some over five. Luke 19:17,19. Daniel

prophesied of this when he said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. When? "When the Son of Man shall come in His glory then shall He sit upon the throne of His glory." Matt. 25:31. Is He to sit there alone? Nay. "To him that overcometh will I grant to sit with Me in My throne." Rev. 3:21.

The second coming of Jesus, then, inaugurates the age to come when we are to inherit the ruling powers of which we now have a foretaste. No wonder the return of our Lord is the chief topic of the New Testament; the promise of it is the blessed hope. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." What promise? The promise to Abraham was "that he should be the *heir of the world*." Rom 4: 13. For God has not put the world to come in subjection unto angels, but unto man. Heb. 2:5, 6, 7.

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. The Scriptures show us that this kingdom is the mighty dominion; the princely power of the sons of God. "For the kingdom of God is not in word, but in *power*." 1 Cor. 4:20. (Whatever foretaste of power is vouchsafed to God's people in this age is "the things which are another man's;"

we shall be given "our own" the ruling power, when the Master returns.) Jesus told His disciples that this power which He had was the kingly power. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20. When Isaiah prophesied of the birth of the Son of God, he said that the government (*princely power—Young's Concordance*) should be upon His shoulder. Isa. 9:6. The angel Gabriel, in the annunciation, said to Mary: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Now, although Jesus was the Son of God, He waited for the time to come when His Sonship should be proclaimed; waited for the time of His manifestation to Israel.—John 1:31.

That time came when the voice from Heaven proclaimed: "This is my beloved Son, in whom I am well pleased." With this proclamation of His Sonship, came the dove of power. The grace of God had been upon Him all His life, but He had done no miracles, probably could not; but this was a clothing upon of *power*, the kingly power which accompanies the position of sonship to God. From this time onward, the history of Jesus is a chronicle of a marvelous dominion over all things. Behold

Him arising from His pillow, and stretching forth His hand, commanding the winds and waves to cease their raging, and a great calm settles upon the deep. Is this dominion? Picture to yourself a dark night, a tempestuous sea; a *Man* steps forth from the shore and calmly walks upon the seething, whitecapped waves, far out to a rocking boat where His disciples are toiling in rowing. "It is I, be not afraid." And so on down the whole wonderful list.

The angel had told Mary that the Lord God should give unto Him the throne of His father David, and this is what was given Him! The throne of David was the throne of the kingdom of the Lord. I Chron. 28:5. But the scribes and pharisees were not at all suited with this kind of a king. Oh No! their king must do as all other kings had done, put a heavy yoke of service upon *them*. This man who was among them as He that serveth, going to their homes to heal them, ministering to their needs, *this* was not a king! Nothing but the vain paraphernalia of the courts of this world appealed to their idea of royal majesty; nevertheless it was among them. And they would not have this man to reign over them! It seems strange that they should reject the supernatural power of Immanuel, (God with us,) but it was so to be; this holy, royal Seed must go down into the ground and die; and so bring forth much fruit. John 12:24. A harvest of *sons*, just like Himself; He must

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bring *many sons* unto glory, (Heb. 2:10) having the same dominion which He had; a people who will have *God* with them.

"Now are we the sons of God," but we wait, just as Jesus waited, for the *time of manifestation*; for the official placing. Paul says: "We ourselves groan within ourselves, waiting for the adoption." (*Gr. placing as sons.*) Rom. 8:23. He was not waiting for the baptism of the Spirit, he had it, so had the church to whom he was writing. He says we have the *Spirit* of the adoption now (verse 15) but we wait for the placing which will give the dominion, the ruling power of which we have had a foretaste. And the creation is waiting for the manifestation of the sons of God (verse 19). The same word translated creature in this verse, is rendered creation in other places. Mark 10:6; Rom. 1:20, 8:22; II Peter 3:4; Rev. 3:14.

How did Jesus manifest His glory? He "went about doing good, and healing all that were oppressed of the devil; for *God was with Him.*" This was the time when "the people which sat in darkness saw great light;" it came from the Son of God, a bright shining forth of power and glory; and they marvelled that God had given such power unto man. Now, does not Jesus say that at the end of the world (age) "the righteous shall shine forth as the sun in the kingdom of their Father?" Matt. 13:40-43. This bright shining is the *sign* given us by Jesus in Matt.

24:26, 27. "If they shall say unto you, Behold, He is in the secret chambers: (He has come in secret) believe it not. For as the lightening (*Gr. astrapee*—bright shining) cometh out of the east and shineth even unto the west, *so* shall also the coming of the Son of Man be." This word *astrapee*, occurs in Luke 11:36 and our translators have rendered it bright shining in that instance. This light comes from the many sons brought to glory and shining as did their Head in Galilee so long ago. When we hear any one saying: "Jesus has come already, but is not seen yet," we may know it is error for we do not yet see the bright shining which Jesus spoke of. Is not this the sign of the Son of man? It surely is the light of His presence; the bright shining which proclaims that Jesus, the Light of the world, has come. What was the sign that Immanuel was present at His first coming? You know John got a bit discouraged when he was in prison, and he sent messengers to Jesus to ask Him if He really was the promised Son. For answer Jesus pointed to the miracles which He had power to do. Immanuel was to have princely power, and He (Jesus) had it; *that* was an all-sufficient answer to John's question; that was the sign. When Jesus comes the second time, His Church is to receive this same princely power, the placing as sons; and the bright shining which comes from them is the sign of His presence, for they will not get it

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(the adoption—placing) until He comes and gives it to them. (The Scriptural proof of this is given in the next chapter.) Now, Paul says we are waiting for something else, something we very earnestly desire, which is to be given to the people of God. What is it?

CHAPTER II

OUR HOUSE FROM HEAVEN.

IF we are to be elevated to the position of a king, we may expect to have a house to live in that will be compatible with that position. It will be both beautiful and well defended; this is perfectly reasonable, and we shall find that the Scriptures teach that God has provided a mansion for His rulers that will exceed anything that any earthly king ever had to dwell in. And we do not have to die and go to Heaven to get it—it is coming down from Heaven. Paul says: "If our earthly house of this tabernacle were dissolved, (if we do die) we have a building of God, an house not made with hands, eternal in the Heavens". II Cor. 5:1. Then he goes on to speak of those who do *not* die—who are still in this tabernacle, and he says: "In this (tabernacle) we groan, earnestly desiring to be *clothed upon* with our house which is from Heaven."

Is Paul speaking of death here? No, none of us are earnestly desiring to die; far from it. If we are taken seriously ill, the word tells us to send for the elders of the church, let them pray for us, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick (from death.) James 5:14, 15. Death is an *enemy* (I Cor. 15:26) and we are very excusable

for not longing for its approach. What then is Paul speaking of? Let us examine this passage very closely. He says here: "For we that are in this tabernacle do groan, being burdened, not for that we would be *unclothed*," (he is not speaking of 'shuffling off this mortal coil,') "but clothed upon, that mortality might be swallowed up of life." When we are swallowed by life, we enter it of course; we are entirely surrounded by life, we are clothed with it; and we earnestly desire this clothing of life, this house from Heaven. (verse 2.) The entrance into this house is the entrance into life so often spoken of in the New Testament.—Matt. 19:17; 25:46.

The reader will doubtless call to mind the apostle's statement: "We know that we have passed from death unto life, because we love the brethren." Paul explains this very clearly when he says: "Nevertheless I live, *yet not I*, but Christ liveth in me." Gal. 2:20. Jesus had entered life; had been invested with all power; and when we receive Christ, we receive of *His* life; and are endued (*Gr. enduo—clothed with*) *His* power. But these are the things which are another man's; we shall be given "our own" when we are clothed upon with our house from Heaven, and are swallowed up of *life*.

This is the habitation of the Most High. Our Lord Jesus had this habitation. Compare Psal. 91:11 with Matt. 4:6. When did He enter it? When He was invested (clothed) with power;

when the voice from Heaven proclaimed His sonship. Luke 3:22. Then He was *manifested* to Israel; then the mighty works began. When shall we enter the house we groan for? When we get the placing as sons for which we also groan. At the same time those who die get the new tabernacle—the new body, at the resurrection of the dead, when Jesus comes the second time. David shows us in Psa. 91 what an impregnable fortress this house is. Nothing, absolutely *no* power of man, no beast however large, no disease germ however small, can penetrate the walls of that house. Certainly no earthly king ever had this. “Uneasy lies the head that wears a crown” has always been true; but God’s rulers who are clothed upon with this house, need have no fear, it is a perfect defence. We can see in the case of Jesus, that the habitation of the Most High, this clothing, was a covering of power and glory; it was the glorious presence of God, “God *with us*,” the Immanuel condition.

Truly this is a blessed hope; for this house we can but long—not for our sake only, but for the creation who so much need a people clothed with power to bless.

The prophet Isaiah has spoken of this covering of glory. Let us turn to the fourth chapter of Isaiah, fifth and sixth verses. He says here: “and upon all, the glory (of God) shall be a defence” (*Heb. chuppah.*) The margin renders this word “covering.” *Young* translates it bri-

dal canopy. Will this covering of glory entirely surround each one? The use of this word, *chuppah* in other places indicates it to be an enclosure. See Psa. 19:5; where it is rendered "chamber;" also Joel 2:16. In this instance it is translated "closet," giving the thought of an individual enclosure. If it is a clothing, this dwelling must be in the nature of a tent; and it seems clear that Isaiah has said here that the glory should cover, enclose like a tent, every dwelling place of Mount Zion. The New Testament carries this thought right on when it says that God will dwell (*Gr. skenoo, tent*) with His people. Rev. 21:3. His glory will be the tent, the habitation of His people, surrounding each one, an investiture of power. Paul says: this mortal must put on (*Gr. enduo—be clothed with*) immortality; and this corruptible must put on, (be clothed with) incorruption. This word *enduo* occurs in Mark 1:6; 15:17; II Cor. 5:3; Rev. 1:13, and is rendered "clothed." This is our house from Heaven. The ninety-first psalm tells us about this habitation and declares that no plague could come nigh *that* dwelling. It is evident that Jesus knew He had entered it after the voice from Heaven had proclaimed His sonship. He knew that now the angels had charge over Him, because He was tempted to cast Himself down and see how they would bear Him up. Has this clothing, this habitation, been vouchsafed to the followers of Jesus yet? Nay, we are not

yet immune from pestilence, although God gives blessed deliverances in answer to our faith. But when we get the adoption (placing) which we groan for, our house (covering) from Heaven which we also groan for, will come down; *then* no germ of influenza or any other pestilence can touch us. Thus we shall gladly accept the invitation extended to us by God through the prophet: "Come, My people, enter thou into thy chambers...until the indignation be overpast." Isa. 26:20, 21. Are we inclined to think these chambers are up in the sky somewhere? Nay, Psalm 91 says that when we see the reward of the wicked (the indignation) "a thousand shall fall at *thy side*, and ten thousand at *thy right hand*, but it shall not come nigh thee." Why? Because the glory is a defence, as well as a chamber. We have a blessed foretaste of this now, for Paul said he gloried in his infirmities that the power of Christ might rest upon (*Gr. episkeno—tent over*) him. II Cor. 12:9.

All of the spiritual blessing or power we have now, comes through Christ; and if we have been faithful in the things which are another man's, God will give us the placing as sons, and the power which attends that position when the time of reward comes. When this tent of God's presence has descended upon His people, it will defend from every disease germ; nothing can penetrate it to enter our systems. But the blood will need cleansing from germs already

in it, and this God has promised to do. "I will cleanse their blood that I have not cleansed; for the Lord dwelleth (tabernacles) in Zion." Joel 3:21. We know that the blood fills every minute part of our bodies; we cannot prick with a pinpoint any where but blood will issue forth. A cleansing of the blood therefore, would call for a filling of every pore, every tiny cell in our bodies, with the mighty power of God. Every cord, nerve, and muscle will vibrate as the God who is love descends to tent over His waiting ones, bringing with Him all the fullness of which we have had but a taste. Paul says God will change our vile (low estate) body. The word translated "vile" here, is the same word used by the virgin Mary when she said: "For He hath regarded the *low estate* of His hand-maiden." We are to have a transition from this "low estate" when Jesus comes, for Peter says: "Whom the Heavens must receive until the times of restitution." (*Gr. apokatastasis—putting down again of status.*) Acts 3:21. What status is this which is to descend *again* upon God's waiting people? It is the status of sons' the official "placing" for which we wait. Rom. 8:23. It is a transition into a new position of power and authority—"Be thou over ten cities." Our Lord Jesus had this dominion; He had this habitation; nothing could take His life from Him; He laid it down for our sakes. And do you notice that this tent of God's presence had to

be lifted away from Him before He could die? It was then He cried: "My God, My God, why hast Thou forsaken Me?" This cry of Jesus betokens the fact that God had withdrawn from Him in a very marked manner; it was the lifting away of the covering which had abode upon Him from the time when God had proclaimed Him as His Son, and given Him the mighty dominion which pertains to that position. This covering, being a defence, had to be withdrawn from Him before He could die; and thus He entered the condition of fallen humanity. We all know what *this* condition is, but we do not know the glory of the Immanuel (God with us) condition, which had been Jesus' blessed portion, until this sad moment when He who knew no sin, was made sin for us. That is, He came in to the uncovered, God forsaken condition into which sin had brought humanity. No, we do not know what it is to bask in the very presence of the Almighty; to feel the abiding freedom of conscious power; to have a knowledge unbounded, a wisdom bubbling always from the ever present source—God. In short we do not know the mental, physical, and spiritual perfection of the man who has God tenting over him. We have had foretastes, but the most rapturous experience of the one brought nigh by the blood of Christ, when love and tenderness has melted the spirit into God, and the enlightening, quickening power of the Holy

Ghost has given some comprehension of the vast store which awaits us, is only a *taste* of the coming perfection. Paul tells us that Jesus has given gifts of the Holy Spirit for the comfort and guidance of the body of Christ *until* that which is perfect is come. Now, "we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." These spiritual gifts, these helps, were to remain with the church; they are still with the true church of Jesus Christ, and will be until perfection comes; all will surely agree it is not here yet. We still wait for the *powers* of the world to come. It is a wonderful thought that when these powers, (the dominion and the status of sons) are restored, that the image of God is to be restored also. Paul says: "As we have borne the image of the earthy, we shall also bear (*Gr. phoreo—wear*) the image of the Heavenly. This word *phoreo* means to bear continually—to wear, and is so translated in Matt. 11:8; John 19:5; James 2:3. Thus the Most High will be our habitation, the house from Heaven which Paul says we shall be clothed with. We shall then have the glorious estate described in Psa. 91 as did Jesus, the Son whom God sent forth that we might receive (*Gr. apolambano—getback again*) the adoption, placing as sons. Gal. 4:4,5. That we might get back *again* the sonship! This is, then, a restoration

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of what man once had in paradise, and we have here a glimpse of that blessed far-off land that God said was "good."

CHAPTER III

PARADISE

PETER speaks of the "world that was" which perished. II Peter 3:6. A little investigation will show us that this world consisted of two dispensations; a period when man had God with him, and also a time when that glorious presence was lost, long before the destruction by the flood. A close scrutiny of the opening chapters of Genesis will reveal a world where God dwelt, tented over His created ones. It will reveal some facts which stand out prominently, and say plainly that there were sons of God there. There are signs which reveal their presence as surely as would the finding of a *cache* by a traveller in the far North, tell him man had been there.

These signs have been noticed by many, hence we have wise dissertations on the pre-adamite man; whereas the inspired apostle says: "*Adam* was the first man." This bars out the pre-adamite theory for a believer in the Word.

What, then, is the Scriptural explanation of these inspired statements, these fragmentary allusions to a people not of the *fallen* Adam? There is only one solution. "And God blessed them, and God said unto them, be fruitful and multiply." This commandment was given to them in their

sinless state, and, if they obeyed it, their children would have the same status towards God that Adam had, "which was the Son of God." Luke 3:38. They would be in the image of God as Adam was; "Let us make man in our image." Did they *wear* this image? We have seen that the sons of God in the restored paradise will wear the image of the Heavenly; that it was the clothing of life which was lost and is to be restored. Those born under the shadow of the Almighty would have the same dominion, ruling power, that Adam had; this thought brings a glorious world to view, where "The morning stars sang together, and all the sons of God shouted for joy." Job. 38:7. This is the paradise which is to be restored; the sonship, the tent or habitation of God's enveloping presence, and the ruling power or dominion which attends that position.

This is "the world that was," a perfect type of the world to come; thus Solomon was right when he said: "The thing that hath been, it is that which shall be; and there is no new thing under the sun."

The fall of the parents would not affect *this* family, they could only fall by their own sin, and fallen ones are mentioned as we shall see.

There are five passages which strongly suggest this family of sons of God; passages which can be explained in no other way—in harmony with the Scriptures.

First: God gave Adam and Eve the commandment to multiply when He created them, before they fell.

Second: Gen.4:14, 15; indicates that there were some people whom Cain feared, and God put a mark on him to protect him from them. Who was there to fear unless the multiplying had taken place before the fall, and Cain feared the mighty ones who still had God with them?

Third: In verse 26 of this same chapter, we read that men began to call themselves by the name of the Lord (*margin*;) and it was the name Jehovah they took, not *elohim* which means mighty ones. They certainly meditated a usurpation to be like God; this seems to be the same sin which caused Adam's fall—the desire to be as God. Now, what men committed this sin? surely not Cain, a branded murderer! Abel was dead, Adam already fallen, Enos a babe; there remains but one, Seth; and the text seems to indicate a class—men.

It must have been the family born under the blessing, the ones who still held the title of “the sons of God.” May we not think that they compared themselves with the family which was being born after the fall, and, seeing their weakness caused by the absence of God, were lifted up with pride and “began to call themselves by the name of the Lord?”

Fourth: Gen.6:2; says: “And the sons of God

saw the daughters of men that they were fair, and they took them wives of all whom they chose." Some expositors say that these sons of God were angels—spirit beings; but Jesus says such neither marry nor are given in marriage, so let us hold fast to His word. We read that Adam's children born after the fall, were begotten in his own likeness, after *his* image; (Gen.5:3;) hence they were sons and daughters of men. This must have been an intermarriage between those born in the image of God, and those born after the fall in Adam's own image.

Fifth: Gen.6:4, tells us "there were giants (*Heb. nephilim, fallen ones,*) in the earth in those days." Who were these fallen ones? not the children born after the fall, for they were born down on a lower plane, they could not fall; but those born on the higher plane, (sons of God,) could fall just as Adam fell.

These passages call for serious consideration; they cannot speak of a pre-adamite race and agree with Paul; they cannot refer to spirit beings and agree with Jesus. But they can refer to those who, born in blessing, clothed with power, got lifted up with pride and were cast down; losing the enveloping, protecting glory of the presence of God; losing for themselves and their posterity, the sonship.

We have also in the New Testament an inkling of this family born before the fall; an inspired hint as to the number of *generations* in this

period when they multiplied under the blessing of God. Let us turn to the first chapter of Matthew. The inspired historian here divides the stream of time into great periods of fourteen generations each: "From Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

We turn to Luke 3, for the number of generations from Abraham to Enoch, and find fourteen; from Enoch to Adam only seven! Where is the remainder of this period if it is not found in seven generations of blessedness *before the fall*? We have here, as it were, an opening left; a door through which we may look and behold "the world that was" lying in its pristine beauty; a sinless Adam and seven generations born under God's blessing, seven sons of his right hand; sons of God, walking in majestic, God-given dominion.

What was this dominion? Do we not see in the royal majesty manifested by Jesus Christ, an exemplification of the dominion given by the Creator to His sons? Even the winds and the waves obeyed His mandate; before His word disease and death fled away; a little bread fed a multitude, and the unbroken colt, on which man had never sat, yielded meekly to His will. This is sonship! a little lower than the angels, set over the works of God's hands. "Let them

have the dominion." Created upon the very apex of power, clothed with the bright presence of God, glowing with that wisdom that is pure and peaceable and full of mercy; living in keenest joy such as is only felt under the enfolding presence of God's loving favor, man actually, literally, dwelt in God; the Most High was his habitation. God's power tented over, draped, enswathed His beloved creation, a complete and perfect defence. They dwelt in *life* as long as they abode in God's word, in this was life. John 1.4.

What must have been the joy of such living creatures! Perfect, abounding health, blood, untainted by one germ of disease, bounding through the veins. And God blessed them and commanded them to multiply; Scriptural proof has been given that this command was obeyed, and that the resulting family, born under the blessing, were called the sons of God.

Let us notice here the name which Adam bestowed upon his wife—Eve. (*Heb. Chavah, living.*) The inspired historian tells us that Adam gave her this name because she was the mother of *all living*; no pre-adamite theory here. Nothing is said about daughters, neither is any mention made of daughters in the fallen family for some time, yet we know they were born, for Cain had a wife. It is not unscriptural, to think that daughters were born as well as sons before the fall, that marriages took place, and that a

large family was in existence at the time of Adam's fall. It is in perfect harmony with the rest of the Scriptures to think that, at least, a thousand years of blessedness rolled by during this first seven generation period. This was Eden, (delight,) this was the first dominion. In this glorious dominion walked Israel's Prince three and one half years, manifesting before their astonished eyes, the powers of the "God with us" condition. Full well they realized that no man could do these things except *God be with him*; this, He told them, is the kingdom of God. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

This was the dominion, the regal gift bestowed by God upon His sons. How unspeakably sad the thought that man should lose such an inheritance. The apostles, Peter and Jude, give us instruction about it, and the story hidden here of the downfall of a world, a kingdom bright with its Creator's presence, is the most interesting, albeit the saddest ever penned. Let us see what the Scriptures tell us about it.

CHAPTER IV

TARTARUS, THE NETHER WORLD.

WWE have all heard a great deal about the "fall" of man. It is an accepted fact in our theology; but when we search the Scriptures for "thus saith the Lord" on the subject we find it couched in different language: it is the *death* of man.

We find that the consequence of disobedience was death: "thou shalt surely die." In considering the fallen world, then, we are considering a dead world, "dead in trespasses and sins." Knowing as we do that it was the covering, enfolding wisdom of God which surrounded Adam, and in this was life, a departure from this wisdom (as expressed in God's commandment) was a departure from life; hence he became dead while he lived, for the intricate machinery of animal life went on for over nine hundred years after he had left God. But at last the little microbes, no longer kept out by the glory which was a defence, got in their work and the heart ceased to beat. "In that very day his thoughts perished," (Psa. 146:4;) and he returned unto dust.

During the nine hundred and thirty nine years of his existence apart from God, he begat sons and daughters having only that which he had himself, animal life.

Thus we all died in Adam, for the mighty life of God was no longer upon him nor his offspring; they were born destitute of God, hence Paul speaks of the Gentiles as "having no hope, and *without God* in the world." Eph. 2:12. This is the fall of man, brought about by disobedience and pride. Paul says that Jesus "did not meditate a usurpation to be like God." Phil.2:6; *Emphatic Diaglot*. Can we not see that this is just what the first Adam did? What was the whisper in his heart, what said the enemy of God? "Ye shall *not* surely die....ye shall be as gods, knowing good and evil," Adam's posterity have much preferred to believe this lie; go where we will, the first part of this declaration of Satan is believed. If we visit any heathen country we find that the man who loses the breath of life is implicitly believed to have gone to the happy hunting grounds of a better world. The latter part of Satan's declaration was certainly a usurpation: "Ye shall be as gods!" Here was a rebellion against God's authority, a declaration of independence; here man separated from God's rule and set up a kingdom of his own, and a new world was born—a fallen world. If we turn to Rev. 17 : 15; we shall find that peoples and nations are likened to many waters, a sea; now God told Job that this sea "brake forth as if it had issued out of the womb;" and so in fact it did! It came forth from the enfolding covering of the word of God, that wisdom which was a house

a habitation, a defence. Oh! fateful separation from the Word which was life; exit from the heavenly house, that tent whose folds had been an investiture of power. "And they knew that they were naked;" they were naked of that clothing which gave supreme peace because of the absence of the fear which "hath torment."

For an example of the absence of fear, see how Jesus lay peacefully sleeping while His disciples were filled with fear; also see what He did when they woke Him, for an example of power. Matt. 8:24 to 27.

In Job 38, we have a comment by God Himself on this coming forth of humanity from its mother, (Wisdom.)

He spoke to Job out of the whirlwind and gave him some information which was very instructive. He first alludes to the blessed time when the morning stars sang together, and all the sons of God shouted for joy.

He then goes on to speak of a "sea" which brake forth; now the world of humanity is always likened to a heaving, tossing "sea" in the Scriptures. In Isa. 17:12; we read: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a noise like the rushing of mighty waters." In chapter 57:20; Isaiah says: "But the wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt." Even the secular press of

our day speak of a great crowd as a sea of faces; and is it not strange too, that the world of sin and shame in our large cities, is called "the under world?"

To return to God's instruction to Job. What does He next say? He says He made *darkness* a swaddling band for this new born world as out of God it went wandering, down, ever downward. Previous to the fall, man had been enveloped by light, and that light was life; now, God says, the cloud is the garment thereof.

What a garment, what a vesture! Darkness envelopes the humanity which is now far from God; the New Testament corroborates this, for Paul says: "Ye who sometimes were *far off*.... are made nigh by the blood of Christ." Also: "For ye were sometimes *darkness*, but now are ye light in the Lord." Eph. 2:13; and 5:8. See also I Peter 2:9. Man is now in darkness, far from God; the servant of sin; he has lost the status of sonship to God, lost the dominion, lost his glorious house; he no more reflects the bright glory of his Creator.

In Prov. 8:14 to 36; Solomon tells how Wisdom delighted in mankind (her children) at the creation; when God gave to the "sea" His decree that the waters should not pass His commandment. Wisdom says here: "I am understanding; I have *strength*. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

When man left the Word (commandment) of God, he left all that Wisdom describes in this chapter. But, praise God, in the next chapter (9) Solomon goes on to tell us that Wisdom has builded a house for man, and invites him in to a royal feast, asks him to forsake the foolish and *live*.

As he likens the wisdom of God to a wise woman, he goes on to liken the wisdom of man, which is foolishness with God, to a foolish woman who sits at the door of her house in the "high places" of the city, and invites man; but *her* guests are in the depths of hell; verses 13 to 18. This voice, (the wisdom of man,) our first parents heeded, and the result was a world dwelling in death.

As the creation of man was upon the mountain top of power, the condition in which he now found himself was the exact opposite, a deep pit, a prison. How do we know that the human family went down to this level? Because, when God selected Abraham to be the head of a race of people which should be restored to the moral plane, He had to go down to the *pit* to get him; He dug him right out of the pit where the rest of the human family were, the Amorites and the Hittites. Isa. 51:1; Eze. 16:3.

We have in this brief account in the inspired Word of God, a history of the mighty dominion of the sons of God; their rebellion against Him, and the consequent "fall of man." This fall

is seen to be a casting down into a deep pit, where they were chained by weakness; they were now in bondage; "Of whom a man is overcome, of the same is he brought in bondage."

Here, in this under world, far off from the God who dwelleth in light, (I Tim. 6:16;) darkness reigned. The Scriptural testimony that has been given, shows this to be a world inhabited by *dead* people, (dead in trespasses and sins.)

Noah must have witnessed the fall of some of the sons of God, for he was five hundred years old when God commanded him to build the ark. The record tells us that he lived three hundred and fifty years after the flood, and that his descendants peopled the earth anew. see Gen. 10:5. From his lips they doubtless heard many times the story of the great power once possessed by the sons of God, their rebellion, and the casting far down to darkness and spiritual death. As time passed on and this story was handed down from father to son, it gradually changed more and more, until at last it assumed the form in which it has come down to us in the writings of the Greek poets.

We can see by referring to them, that they had a legend about some very mighty ones whom they called giants, also Titans, who rebelled against the ruler of Heaven and were cast far down to the outermost bounds or verge of this material system, very far away from the warmth

and light of the sun, into *tartarus*. We thus can trace the *origin* of the belief in an under world, inhabited by those who still live after they die.

Later, as time went on, and the story of the fallen ones was handed down from generation to generation, *tartarus* became a place inside the bowels of the earth: here, the poets wrote, the Titans who rebelled against Jupiter were confined. (See Adam Clarke's comment on II Peter 2:4. This learned, precious man of God supposed that these angels who fell were spirit beings, although he well knew that the Greek word *angelos* was many times used when referring to men.) Without a doubt this fable of the rebellious giants has a foundation in fact; the incontrovertible fact looms up before us from the pages of the inspired Word, God's priceless gift to poor fallen man, that there was a class of mighty ones who, remaining for awhile in the dominion after the sad fall of their progenitors, were indeed giants; having with them resistless power, not in themselves but wholly on account of having God with them; He was their life, their strength. We know they were greatly feared, even after their fall, for the spies whom Moses sent to search out the land of Canaan, brought back the report that the giants (*Heb. nephilim, fallen ones*) were there, causing great terror. Num. 13:33. This report could not have been true for the flood destroyed every-

thing living on the earth except Noah and his family; and Noah was not of the *nephilim*, he was declared to be perfect in his generations; he came straight from Seth, the one who was given as a substitute, instead of Abel whom Cain slew.

It is evident that the story of the fallen ones was well known to the Israelites, and it is not strange when we remember that Noah was contemporaneous with Abraham for some fifty eight years, according to the chronology given in the Bible. We can imagine the old patriarch with his great, great, grand-children to the tenth generation gathered around him, telling them the story of the mighty ones who rebelled against God, and the consequent fearful fall.

As the centuries rolled away, the story passed into the realms of myth, and all sorts of fables clustered around it. This, and this alone, is the origin of the fable of that world where men still live after they die, which has been held by Greeks, Egyptians etc. for centuries.

No wonder we cannot find anything in the Bible about this place, it is a myth, a fable.

The pit into which the *nephilim* were cast, was truly very far from God and the blessed light of His presence.

The life of God was withdrawn, and when the animal (the blood,) life was also gone, the word of God was fulfilled to him: "Thou shalt surely die."

The Greeks supposed this *tartarus* to be very far below *hades* (the grave,) and evidently they were quite right in so considering it, for natural death, and the grave are not near so far from God as this spiritual death, this prison into which the spirits who disobeyed their God were cast, while the longsuffering of God waited in the days of Noah, while the ark was preparing. I Pet. 3:19, 20. Their bodies remained right where they were, it was the *spirits* that fell. Both Peter and Jude refer to these cast down ones as angels; in like manner the messages of Jesus are given to the angels (spirits) of the seven churches. Peter says: "God spared not the angels that sinned but cast them down to hell." (*Tartarus*) II Pet. 2:4. (This is the only place where *tartarus* is mentioned in the Bible.) Jude says: "The angels which kept not their first estate, (*Gr. arche, dominion,*) but left their own habitation (God's Word) He hath reserved in age-lasting chains (of infirmity,) under darkness unto the judgment of the great day." (the flood.)

Yes, they lost the princely power, and left the glory which was their defence, their covering.

This text is commonly supposed to refer to angels (spirit beings in Heaven,) but the Greek word *angelos* is often used when referring to men, and is then translated messengers; for instance: "And when the messengers (*Gr. angelos*) of John were departed." Also this: "Was

not Rahab... justified by works, when she had received the messengers (*angelos*) and had sent them out another way?" James is speaking here of the spies sent out by Joshua to search out the land. The word translated "angel" in the Old Testament is also commonly used in speaking of men; in that case it is rendered messengers; the word means an agent or messenger, either Heavenly or earthly. In the parable of the tares of the field, Jesus said that the reapers, who bound the tares into bundles, were the angels. Is not this parable fulfilled at the present day? Do we not see the tares all neatly bound up into bundles (clubs, societies,) of every description? Who did it but the leaders who organized them? They were the agents who did that work, the "leading spirits." Let those who are bound up in them, be they clergymen or parishioners, remember they are ready for the burning. Matt. 13:30.

The casting down of the angels or spirits who ushered in the fallen condition, is a spiritual casting down, as Adam Clark says, far, very far, from God and the presence of His glory. In this condition the human family have all been born, (since the fall,) dead in trespasses and sins; John says: "He that loveth not his brother abideth in death;" this dead condition is the result of Adam's separation from God—"Who is your life." Deut. 30:20. From this dead world we arise when the Spirit of life which is in Christ illuminates us. Eph. 5:14.

“She that liveth in pleasure is dead while she liveth;” having the mortal life, but not the enveloping, spiritual, life of God. We now see the reason for the promise of redemption; (*Gr. apolutrosis, loosing away*;) throughout the New Testament this loosing is promised, always translated redemption because it is purchased by a price even the precious blood of Christ; it is deliverance from the chains of infirmity. In Rom. 8:23; Paul shows us that this redemption (loosing) takes place when the placing as sons is given; the mighty dominion is then restored. (We have liberty now, but it is the things of Christ.) A comparison of the powers possessed by Jesus, the Son of God, with the weakness which is now the lot of man, will show how greatly man is limited, (chained) by the absence of power, God’s power.

Carefully perusing the account in Genesis, we shall see that there was, as it were, three stages in the fall or casting down of man. In the first place God told him he should die, (lose life,) the day he disobeyed. He was now no longer swallowed up, surrounded by, life; he had lost the mighty Presence which had given him the dominion, and he was now a prey to whatever enemy came; this was the first stage in the fall. Next, God seeing that Adam was still where he could take and eat of the tree of life, and thus live on, a sustained life, (Gen. 3:22,23;) drove him forth from that condition also, down

to a moral plane only; no spiritual life himself, no sustenance from the tree of life; this was the second stage. Here Cain and Abel were born, and Cain committed the first immoral act, a murder. God met him, judged him, and cast him down (Gen. 4:14;) to that pit to which the whole human family eventually came, Enoch and Noah being exceptions.

Carefully reading the account again, we shall note four separate classes brought to view in this second dispensation of the "world that was." Proof has been given that seven generations of sons of God had been born previous to the fall of Adam; then we are given the birth of Cain and seven generations of his descendants. Then we are given the birth of Seth, the substitute; this was the only line which was saved and entered the new world; we have seven generations of Seth's descendants to the translation of Enoch, while Noah went through the judgement and was saved so as by water. Then we are told of another class, children of sons of God and daughters of men; such intermarriage is forbidden under the Mosaic law, and also in the Gospel dispensation; it is a confusion, a Babylon class, and God was displeased. This intermarriage did not take place in Noah's line, "He was perfect in his generations;" it must, then, have been the daughters of Cain who attracted the sons of God. The apostle Jude saw the type here, and, in writing to the church

to warn them of the falling away which he saw had already commenced, he reminded them of the judgment of those who had left their first estate *even as* Sodom and Gomorrah went after strange (margin other) flesh. He now pronounces judgment on this class in the church: Woe unto them! for they have gone in the way of Cain, (just as those sons of God had done.) We shall later show clearly that this condition in the church which Jude was rebuking, was the beginning of the Babylon (confusion) condition, brought about by the union of the church (the sons of God) and the world.

Peter also spoke of this same class and said that they would make merchandise of them; notice the merchandise of Babylon. Rev. 18:13. Attention is called to these four classes because each of them is dealt with in the Book of God. We come now to the judgment, the destruction of this fallen world, saving only Enoch and Noah and family. We want to notice the provision that was made at the creation, for the inundation which now threatened a fallen world. Turn to Gen. 1:6; we read here that God created a firmament, (margin expansion) in the midst of the waters, dividing them into upper and lower sections, and He called the firmament "Heaven." In the waters beneath the firmament He created the dry land and its inhabitants; of the waters above the heavens nothing more was said. Scientists tell us that this band

of waters formed an heat distributor, equalizing the heat of the sun's rays, so that during the the time of obedience and consequent blessedness, there were no torridly hot places, none terrifically cold, but an even, delightful warmth was enjoyed all over the earth. This was Eden. (a Hebrew word meaning "delight.") A blessing and protection those waters were from the sun's scorching rays, but a curse and a destruction when they came down, at the flood. Knowing, as we do, that waters are a type of people, what a type is shown here in this division of the waters. The creation of man had taken place; they had been blessed and commanded to multiply, which no doubt they did. Then came the separation; Adam and his wife fell far down in status, leaving a void between them and the ones still remaining in glory. On this lower plane a large earthly family was produced; these, separated far from God, saw nothing of Him save the glory they saw manifested in the sons of God; no death, no accidents in *that* family. In just this manner the sun shone through "the waters which were above the heavens;" all that the earth saw of the sun, its benefactor, was seen through the veil of waters which was between them.

What brought those waters down? Attraction of the earth. What brought down the sons of God? Attraction, the daughters of men. Jude tells us this fall was in *like manner* as Sodom

went after strange flesh. It surely was against God's will that these marriages took place. "And God looked upon the earth, and behold, it was corrupt...And God said to Noah: The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with (margin from) the earth."

CHAPTER V.

THAT OLD SERPENT, THE DEVIL.

WE have been considering the separation of our first parents from God, and how a world began which did not acknowledge God as its ruler. Who, then, did rule it? Paul tells us that we are his servants to whom we yield ourselves servants to obey. To whom had Adam and his wife yielded themselves to obey? The serpent; they had obeyed his word instead of God's word; he was the usurper, God's adversary. We have seen that God, in His instructive talk to Job, likened man's separation from Him to the birth of a sea; He then goes on to tell what is in the sea; "leviathan;" (Job 41:) and He certainly describes a fearful monster, one which no sword of man could hope to slay. He says here: "Upon earth there is not his like.... he is a king over all the children of pride." Here we have the king, the ruler of this new born world, this "sea;" but what is he? What is leviathan? The Lord tells us by the mouth of Isaiah, the prophet. "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." Isaiah 27:1. This shows us that leviathan is a serpent, a great

dragon: and we shall find as we search the Scriptures, that the ruler of this present evil world is *always*, from Genesis to Revelation, likened to a serpent, a dragon. Now God told Job that this serpent was a king over all the children of pride. To what did the serpent appeal when he tempted Eve? To her *pride*; "Ye shall be as gods;" straightway she became his servant. What wages did she get? Just what God told her she would get, death. Thus the mouth of this serpent brought death, just as the bite of the serpents brought death to the children of Israel in the wilderness; and God told Moses to make a serpent of brass, (it would shine like fire in the sun,) a likeness of the serpents which caused their death. A look at this deliverer, made in the likeness of what had destroyed them, brought healing. Our Lord Jesus told His disciples that He must be lifted up as this serpent was; and we know that a look of faith at this great Deliverer brings the healing balm.

But what likeness was Jesus made in? "In the likeness of sinful flesh!" This is the very ruler that Paul said the Gentiles obeyed; they "fulfilled the desires (margin, wills) of the *flesh* and the mind." In the previous verse Paul calls the ruler "the prince of the power of the air." Eph. 2:2,3. The Word shows us plainly that this ruler is a serpent; for as the descendants of the first pair multiplied, the stronger minds dom-

inated over the weaker and became rulers, and God calls these rulers "serpents," "dragons." He called Pharaoh a great dragon lying in the midst of his rivers; spoke of his jaws and his scales; evidently He had leviathan in mind. Eze. 29:3,4. Also, the king of Babylon is likened to a dragon which had swallowed up Zion: "He hath swallowed me up like a dragon." (*Heb. tannin, sea serpent.*) Jer. 51:34. At the time of Christ, Rome was the ruling nation; the the great dragon described by John the Revelator, which sought to exterminate Christianity in its infancy. One of the standards of Rome was a red banner with a dragon emblazoned upon it; most appropriate! Now John tells us that this great dragon was that old serpent called the devil, Satan! Rev. 12:9.

We are told in Luke 11:18; that Satan has a kingdom; he is the usurper, God's adversary. The word "satan" is a Hebrew word, meaning adversary, and it is so translated in I Sam. 29:4; II Sam. 19:22.

Anything, or any person, which is an adversary, is a satan. Even the angel of the Lord stood for an adversary (*Heb. satan*) against Balaam. Num. 22:22.

Now Paul tells us that this prince of the air, the wills of the flesh and the mind, is God's adversary. "The carnal, (*Gr. sarx, flesh*) mind is enmity against God." Rom. 8:7. Enemies are always at war with each other, so we find that

the Spirit wars against the flesh, and the flesh against the spirit; and it is a war to the *death*, nothing short of the death of the adversary will answer. Paul faithfully died daily; he preached it to others, required it of them, and sternly practiced it himself. What was it that died? The mind of the flesh, God's enemy. If the flesh mind rules it brings spiritual death; "To be carnally (flesh) minded is death."

Our first parents found that doing the wills of the flesh and the mind (the prince of the air) brought death, and a death it was. If one should be suddenly stricken with loss of eyesight, loss of hearing, loss of feeling, the difference would not be so keenly felt as was Adam's transition out of life, out of God. It was a horror of great darkness which came upon him as he went out of the light of God's presence. The word of the serpent brought death to Adam and all in him; and Paul says: "By *man* came death." This was the same sinful flesh in whose likeness Jesus was made, the same serpent. What was Adam made of? Red earth; the word "adam" means red earth. This red earth, and its mind, (and its tongue, the servant of the mind,) became the red adversary to God when he disobeyed. From this adversary all mankind has descended, hence Jesus told the Jews: "Ye are of your father the devil;" truly we need to be born again. Has this adversary, this old serpent, a forked tongue? "Therewith bless we

God.... and therewith curse we men.” This tongue, James says, can no man tame; this description fits leviathan perfectly; James says: , ‘Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind: but the tongue can no man tame, it is an unruly evil, full of deadly poison!’” This is the weapon of the carnal mind, (God’s adversary,) whose will, Paul said, the Gentiles did. “Let not sin therefore reign in your mortal body that ye should obey it in the lust thereof,” “Now the works of *the flesh* are manifest;” Paul goes on to give a fearful list, even witchcraft being among them. But who tempts? “Every man is tempted when he is drawn away of *his own* lust, and enticed.” James 1:14. This mind of the flesh is the tempter, the ruler of the darkness of this world. This is the leviathan which has made the sea (this world) to boil like a pot during the great world war.

If you will consult your Webster’s unabridged, you will see that the word “devil” is from the Greek *diabolos*; from *dia* (across) plus *ballein* (to throw, or to let fall.) So we see the word means a fallen one, a thrown down one.

When Adam took the reins in his own hands, he became the adversary of God, Satan; the *diabolos*, the cast down one.

Adam’s disobedience was a usurpation of authority. Paul says that Jesus, the second man

did not meditate a usurpation to be like God. Phil. 2:6. *Emphatic Diaglott.* But what a battle He had with Satan, (the mind of the flesh,) after He was given the dominion at His baptism. He went out into the wilderness and fought the temptation as He saw the opportunity before Him to reign on account of His marvelous power. Oh! I could be over all the kingdoms of the earth; if I cast myself down, how the angels would bear me up! I could make bread out of stones! Had Jesus obeyed these desires of His human mind, it would have been a fall before Satan; but, instead, He humbled Himself and became obedient unto death, even the death of the cross.

We have seen that the first rulers of the world forsook the word of God, (their covering,) to feast upon the tree of knowledge of good and evil, and then discovered that they had lost their dominion. Later we read of another, namely Esau, who gave up dominion, (his birthright,) for a feast of pottage. He represented a nation; for God said to Rebecca: "Two *nations* are in thy womb, and two manner of people shall be separated from thy bowels." The history of these two nations, one hated, one beloved of God, is written beforehand in the Book of God, and furnishes us with a chronicle of events which are to occur in this world. It shows us a struggle for dominion by a class who have despised their birthright; they care nothing for

the God of their fathers, the law of their fathers, nor the land of their fathers, they wish to rule without God.

When the first of these typical children was born, (Esau,) he came forth red all over like an hairy garment. The Hebrew word which is here rendered "hairy garment," is *addereth*, and it means an honorable or glorious garment; perhaps as ermine has come to be an emblem of royalty because it has been worn by rulers. This garment was worn by the king of Ninevah who "arose from his throne, and laid aside his robe (*Heb. addereth*) from him and covered him with sackcloth." Elijah also wore such a garment, and he cast it upon Elisha when he called him to be prophet in his place. "And Elijah passed by him, and cast his mantle (*Heb. addereth*) upon him." Esau, the firstborn, was to be a ruler, therefore he had this honorable, glorious covering when he was born, it was his birth-right. Turn to Gen. 27:28, 29. "Therefore God give thee of the dew of Heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and *nations bow down to thee*: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

This was the blessing which Esau despised, and afterwards desired. This was the blessing which was bestowed upon Jacob, the other

“nation” of which Rebecca was mother. What did he have to do in order to obtain it? Why, a lamb must be slain and its hairy skin put upon Jacob for a covering; through the death of the lamb, Jacob obtained the honorable, glorious garment, and with it the birthright blessing. The nation (Israel) which Jacob represents, is beloved of the Lord, and they will yet wear this honorable, glorious garment of power: but they will get it from the slain Lamb. As Jacob had now obtained the right of the firstborn, (rulership,) his name must be changed; so he was given a new name by the angel of the Lord, namely, “Israel;” this signifies in the Hebrew, a prince of God, a ruler. And Esau hated Jacob, and purposed to kill him. Why? Because he wanted the corn and the wine; he wanted to have the nations bow down to *him*; he had despised the right to have it bestowed by the blessing of God, so he sought it by other means. We notice that Esau’s name was also changed, it seemed to be changed by common consent; the name given him at birth was suggested by the hairy covering which he had; (Esau—hairy.) After he sold his birthright for a mess of red pottage, he was known by the name “Edom,” (Red,) a sad reminder of the cause of his loss of rulership. Gen. 25:30. Now, God had told Rebecca that this son, Edom, was also a nation. This nation, (Edom) is called in the Scriptures, “the people of God’s

curse." Turn to Mal. 1:1 to 4; "I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons (other rulers) of the wilderness. Whereas Edom saith: We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." This is the people who have despised the right to rule under God's blessing, but are to have dominion (for a while) by other means. Isaac, in prophetic language declared to Esau: "By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when *thou shalt have the dominion*, that thou shalt break his yoke from off thy neck." The time is coming, then, when the Edomites, (the Reds) are to have dominion, and it will be the worst dragon which has yet ruled this world. They want the corn and the wine, it belongs to us is the cry; they want the rulership. Much is said in the Scriptures about this red ruler which must be reserved for a later chapter; suffice it to say now that his head is to be bruised by the Seed of the woman, who will yet trample this dragon (ruler) under His feet. Psal. 91:13. One that speaks in righteousness, mighty to save, is going to come from Edom, with dyed garments from Bozrah. One who is red in His apparel, and

His garments like him that treadeth in the winefat. "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa.63:1,2,3. This is the same one John the Revelator saw, (Rev. 19:13;) and His name is called the Word of God! Thus we see that the *Word of God* shall eventually conquer the will of the flesh and the mind, the ruler of the darkness of this world; the dragon, "that old serpent which is called the Devil and Satan." Rev. 12:9.

We will now consider for a moment, the witness of Job to Satan. How simple this Bible story becomes when we understand Satan to be the adversary, the flesh mind in the people. We remember that Jesus called Peter "Satan" because the stand that he took that his beloved Master should not suffer, was adverse to the will of God which Jesus knew had been written of Him. Paul delivered certain ones to Satan, (adverse conditions, trouble,) knowing that, on account of this severe trial, they would be driven to seek the help of God, and thus they would be kept walking after the Spirit, and their spirits would be preserved in the great day of the Lord Jesus.

In the case of Job we can see that his experience did him good, and also brought his friends to be prayed for. The story tells us that the sons of God came before God; how often

we use this expression: "Such and such a friend came up before me;" meaning that they were very present in our thoughts; even so the sons of God came lovingly into His thoughts. (We will show in a later chapter that Job is a figure of Israel, the sons of God.) And Satan came also among them; those neighbors of Job who had known his God-fearing ways these many years, yet still remained adversaries, — "satan." Yearning over them, God spoke to their hearts saying: "Have you considered My servant, Job? He used the life of Job to bring conviction to them, and thus His Spirit strove with them. They answered God just as as many a sinner does to-day, giving any reason but the right one for Job's faithful service. So God gave Job over to adverse conditions, (just as Paul delivered Alexander to Satan. I Tim. 1:20;) that His (God's) enemies might see that the bond between God and His people was something more than temporal well-being; and Job's witness rang true. Then again God's Spirit strove with them: "Hast thou considered my servant Job, a perfect and an upright man, one that feareth God and escheweth evil?"... "Oh yes, was the answer, I know; but you have not touched his bone and flesh; you put forth thine hand and touch that and see how quick he will curse thee." Now again Job was delivered over to the adversary in every form, with the restriction that his life should be spared. Again he was permitted to suffer that the enemies

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of God might be convinced, and again his witness shone forth. The result of it all was that Job was brought to a knowledge of God that he had not possessed before, and his three friends were brought to penitence. It is inconceivable that God should deliver a beloved servant over to a fallen angel to torture, with no beneficial object in view; but how a correct view of this Bible story encourages every sufferer to let his witness shine forth for his God, not knowing whom God will speak to, using the submitted life for a witness.

If any one is inclined to think that this Bible story is not sufficiently explained in this brief treatise, let him call to mind the words of Jesus on many occasions, words that must have seemed utterly incomprehensible to His Jewish hearers until they were enlightened; for instance: "Destroy this temple, and in three days I will raise it up." There is no doubt that God intended to put the thought of a terrible enemy before mankind; for this reason this ruler has been personified throughout the Scriptures, that men might flee from it. But in the days following swiftly upon the close of the Gospel dispensation, when the *power of the human mind* is recognized more and more, and thousands upon thousands are worshipping it, it is time it is unveiled as the *diabolos*, God's adversary, Satan.

Any thoughtful person has had more or less opportunity to note the power of this ruler.

For instance: a man may be suffering intensely from toothache; something occurs that takes his mind entirely from it, and, after a time, his thoughts revert to that toothache, and it is gone! Again: he is put in a position where he is extremely liable to be hurt; his mind is intently fastened upon that part of the body which is exposed to danger: presently, although he has not been touched, pain, as severe as though the blow had fallen, is racking that part. We have all heard the story of how several young men agreed to play a practical joke upon a friend. The first one, on meeting him in the morning, greeted him with the anxious inquiry: "What is the matter, old chap, are you on the sick list?" The second one carried it on with: "Hello, you look pale, what's the trouble?" Upon receiving the same disconcerting remark from the third friend, his spirits began to lag; and by the time they had all had their turn, he required the services of a physician.

This well exemplifies the unquestioned power of the mind over the body; and does not this explain the power of the "witch doctors" in heathen lands? These poor ignorant people, fully believing in the powers of these men to put disease upon them, would soon be in an agony of superstitious fear; it is said that hundreds are killed yearly in this manner. Whether these "doctors" are aware of the philosophy of the case matters not, the results are the same.

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What is this? We have stumbled upon a law, a powerlul law, placed there by our Creator, but which has been seized upon as evidence that "ye are ^{god's} God's" and the old serpent is rearing his great head for the coming battle. One more illustration of the power of the mind. It is a known fact that implicit, unquestioning belief that a person is about to appear, will bring the vision so plainly before the eyes that every outline, every distinguishing feature, is distinctly visible.

Does not this account for many things which seem to be a direct contradiction of the Word of God? A man may say: "I have seen my dead wife;" the Bible says: "Man lieth down and *riseth not*: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. If anyone sees anything which contradicts this statement, the only explanation is, that the mind, the enemy of God, has been busy. Of course the question will be asked: "How about all the devils which Jesus cast out?" For your answer get a concordance which gives the original Greek word, (*Young's Analytical Concordance*), and see how many devils Jesus cast out; not one! they were all *demons*.

This is another instance where two different Greek words have been translated by the same English word, causing confusion. When we read in the Scriptures that Jesus cast out a devil, the original Greek word is always demon. (*daimon*.)

The next question is, of course, "What is a demon?" Let the Scriptures answer: "And He cast out the *spirits* with His word." What, then, is a spirit? "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them." If we speak according to this, we have the approval of God, while we may incur the extreme disapproval of those who reverently adhere to something that has so long been added to the Word that it is verily supposed to be a part of it.

CHAPTER VI.

SPIRITS

AN examination of the Word of God will bring to view three kinds of spirits.

1. The spirit of man.
2. The Spirit of God.
3. The spirit of demons, working miracles.

The original Greek word for spirit is *pneuma*; in rendering it into English our translators have used two English words: one is "spirit," (from the Latin *spirare*—to breathe,) the other is "ghost," (from the Anglo Saxon *gast*—breath.)

The Lexicon defines *pneuma* thus:

1. Wind, air.
2. Breath.
3. A Spirit, spiritual being.

We will give some examples of the use of it in these different ways:

1. "The wind (*pneuma*) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth."

2. "And her spirit (*pneuma*—breath) came again and she arose straightway." Jesus gave up the ghost, (His breath.)

3. "He maketh His angels spirits, (*pneuma*) and His ministers a flame of fire."

We speak of the spirit of man in this way: "He has a meek spirit," "a spirit of faith," "a quiet spirit;" this is what we call "a good disposition." Also, by the word "spirit" we express the energy, vivacity, or courage which animates a person. Some are much stronger than others and we call them "leading spirits;" they have a great influence over men.

Doubtless there has been a very great deterioration since the fall of man, not only in size and physical strength, but also in spirit and mind. Occasionally we hear of a person gifted with a marvelous ability in mathematics; able to give in a few seconds an answer to a problem which experts would require a half hour to solve. Is not this an outcropping of man's original great mind? We shall find, as we investigate the matter, that man had when he was obedient to his Creator, a very mighty spirit as well a great mind. We say a man is high spirited, often meaning he is quick tempered; how often a flash of temper in one person will rouse the same in another, leading to defilment of the spirit. Paul exhorts us to cleanse ourselves from all filthiness of the flesh and spirit; he also tells us to be renewed in the spirit of our mind. The new spirit and mind, given by Christ when we receive Him, constitutes the new, *inner* man. Eph. 3:16. This new man is said to be "asleep in Jesus" when death has dissolved the earthly house, or tabernacle, and will arise and be given a new, spiritual body

in the resurrection; (I Cor. 15:44, 52.) he will then be a spiritual being, a spirit.

We will now consider what the Word says in regard to the Spirit of God. "For what man knoweth the things of a man, save the spirit (*pneuma*) of man which is in him? even so the things of God knoweth no man, but the Spirit (*pneuma*) of God. Now we have received, not the spirit (*pneuma*) of the world, but the Spirit (*pneuma*) which is of God." Here we have the Spirit of God and the spirit of man contrasted; one is holy, the other is not. When Jesus breathed on His disciples and said: "Receive ye the Holy Ghost," (*Gr. Hagios Pneuma*,) He imparted a different spirit from that which animates the world. When the Holy Ghost came on the day of Pentecost there was "a sound from Heaven as of a rushing mighty *wind*, and it filled all the house where they were sitting." Peter said this was the fulfillment of God's promise to pour out His Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He (Jesus) hath shed forth this, which we now see and hear." Thank God! He has had many witnesses in the earth since then, who can testify to feeling the hot, glowing breath of God, as He pours it out upon the consecrated vessel. "Having received of the Father;" it is wonderful to take a concordance and look over the list of things which Jesus received of the Father, and then bestows upon

His people. How are they bestowed? The Holy Spirit is fraught with, and breathes the very essence of Jesus and the Father into our beings; by this His love, wisdom, meekness, faith, are all imparted. "We, (my Father and I,) will come unto him, and make our abode with him." This holy infilling needs to be *supplied* continually; (Phil. 1:19;) and from one thus filled, "rivers of living water" flow forth. We read that "God anointed Jesus of Nazareth with the Holy Ghost and with power;" the Spirit is here spoken of as an anointing. John says: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things." I John 2:27. Compare this with what Jesus said about the Comforter (helper) which is the Holy Ghost. "The Holy Ghost shall teach you all things." John 14:26. Jesus says this Spirit of truth proceedeth from the Father. It has been preached from the pulpits in our day that a mighty influence proceeds from the third person in the Trinity, but the *Scriptures* are strangely silent as regards the third person. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." II John, 9. Whom do we see worshiped in the Scriptures? John heard every creature in Heaven and earth saying: "Blessing, and honor, and glory, and power, be unto Him (the Father) that sitteth upon the throne, and unto the Lamb (the Son) forever and ever."

Paul says: "There be gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him." I Cor. 8:6. Why did not Paul mention the *third* person? Why did John speak only of the Father and the Son? Why did the praises of every creature ascend only to God and the Lamb? Because the blessed Holy Spirit, as incense, carries our prayers and our praises to the Father and the Son, whom we worship in spirit and in truth. We read that God did not give the Spirit by *measure* unto Christ. John 3:34. Could this be said of a person? We also read that "we have all been made to *drink* into one Spirit." I Cor. 12:13.

On reading these remarks the reader will call to mind the passage in I John 5:7; turn to it and read it in the Revised Version; read it in the Emphatic Diaglott; read it in any faithful translation of the early Greek manuscripts; you cannot, my friend, for you will not find it there! the passage is wanting in all the manuscripts written before the invention of printing, with one exception.

We notice that the Spirit is called "He" in several places; it is the very presence of Christ which is in the church by the Spirit. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Lo, I am with you always, even to the end of the

world;" (age.) When this age ends, "the Lord *himself* shall descend from Heaven with a shout." I Thess. 4:16.

"It is God which worketh in you by His Spirit;" great care should be exercised in speaking of the spirit which animates and works in any person, lest that which is really the Spirit of God, be accounted an *unclean* spirit. Mark. 3:29, 30. How may we judge (try) the spirits? John gives us one rule. I John. 4:2, 3. We also know that the Holy Spirit glorifies Christ, for Jesus said: "He shall glorify Me;" all the praise for any miracle performed by the Holy Spirit is given to Christ. If a spirit of miracle working does (or pretends to do) anything which is contrary to God's will as expressed in His Word, that spirit is not of God. See Deut. 13: 2.

Paul says: "But the manifestation of the Spirit is given to every man to *profit* withall." Sometimes we see manifestations in the Church which do not profit; sometimes a false prophecy is given. Are these things to be attributed to a demon? Nay, the human mind, (the mind of the flesh,) is ever ready with such suggestions as tempted Jesus: "Cast thyself down and show how wonderfully you are protected." It was not a demon which tempted Jesus on the mount, it was Satan, the adversary of God, the human, fleshly mind. A faithful adherence to the written Word of God kept Him during this great testing

time. Many a true child of God has been deceived by impulses that were wholly human, fleshly; and, obeying these, has brought reproach upon the church. Any impulse which exalts the human vessel is to be subdued and rejected, for the Holy Spirit's office work is to glorify Jesus.

The next in order for consideration, is the spirit of demons. We have noted how the Scriptures speak of the spirit which is in the world in general; we have seen that those who leave the world and obey Jesus Christ, receive from Him a new spirit, the Holy Spirit of God. Then we noticed that our spirits can become defiled. Heb. 12:15. But there is a class spoken of who have *unclean spirits*; a spirit which, while it is powerful, is not holy—the spirit of demons working miracles. We know that there are people in the world to-day who work miracles, and they are not people of God. We also read of them in the days of the apostles; we go back still farther and we see them in the time of Moses. Whence comes the strange power we see in the world to-day? Whence came the power of Balaam? he was not a prophet of God. Whence came the power of the magicians in Egypt who did many of the miracles which Moses and Aarron performed? What made these men so mighty? Let us turn to the first account we have in the Word of God of any who were “mighty,” and we shall see what made them so. Turn to Gen. 6:4; last

part of the verse; here we read of some who were children of the sons of God and daughters of men, and they were "mighty men of renown." These children were not the giants (fallen ones) who were spoken of in the first part of the verse; we are first told that there were fallen ones in the earth in those days. Had *all* the sons of God fallen? They were not called sons of God after they fell; we are next told that, after that (after some had fallen,) the intermarriage of the sons of God and the daughters of men took place, and the offspring of this union were "the mighty (*Heb. gibborim—powerful*) men which were of old, the same were the men of renown." R. V. If the sons of God had fallen *before* this marriage, there would have been no difference between their children and those of the fallen Adam, but we are told that these children were powerful men; "not necessarily giants in our sense of the word." *Smith and Barnum*. Are any men of renown brought to view in the Scriptures? Yes, there are a people spoken of in a very peculiar manner; they were called *Rephaim*, and evidently they were of great stature; in fact the word is generally rendered giants. Deut. 2:20. Josh. 12:4. But, strange to relate, this word is seven times rendered "the dead!" and there is no doubt that the dead are referred to in these texts. What circumstance, what universal belief led to calling the dead "Rephaim?" What associated the dead in *Sheol* with these giants? "An attentive

consideration seems to leave little room for doubt that the dead were called Rephaim from some notion of *Sheol* (A. V. hell) being the residence of the *fallen spirits* or buried giants."—*Smith and Barnum*.

These celebrated Rephaim, these "men of renown" are thus seen to be closely connected with the cast down giants, the fallen ones. The story of the giants who had been cast down to *tartarus* was current among the Israelites, and it had, even at this early date, reached the stage where *tartarus* had become a place inside the earth where men kept on living; hence they began to call all the dead "Rephaim." This fact positively connects these Rephaim with the cast down giants; they were not the fallen ones, but they were "the men of renown," the children of those who afterwards became the fallen ones; children of the sons of God and daughters of men.

Let us pause for a moment and consider *why* these were called sons of God. We know they could not have been spirit beings, for Jesus declares such do not marry; we also know they were not pre-adamite men, because Paul says Adam was the first man. They must have been descendants of Adam; he was the "father of their flesh," but God was "the Father of their spirits;" (Heb. 12:9;) hence they were sons of God.

The men in the flesh did not fall, it was their *spirits* which were cast far down away from God

into darkness; they were the fallen spirits, "the spirits in prison." This was a spiritual death, and a dead world was thus begun. The Scriptures speak much of this death; they also bring a figurative death to view; for instance: in the old days when one nation had conquered another, and had carried them away captive, their land and houses were possessed by their conquerors; the nation thus obliterated is described in the Scriptures as being dead, and descending into *Sheol*; other nations who have previously been thus brought down, greet them as they arrive. Isa. 14:10,11.

To return to the spiritual death; we have the Scriptural account that men "began to call themselves by the name of the Lord;" (margin;) that is, they began to call themselves "gods."

It is evident that the fallen family regarded them as such, for this opinion of them comes down to us in legendary form. For this sin of pride, this self exaltation, (meditating a usurpation to be like God,) they were cast down and became the *nephilim*, the fallen ones. Probably this sin did not manifest itself in all of them at the same time, for while they were still sons of God, and God, being present with them, still gave spirits to their offspring, they united with the daughters of men; (those born of men now separated from God, and consequently not having a spirit of which God was Father.) The offspring of this union were

powerful, probably in intellect as well as in spirit; they were "the men of renown," the giants. In the early part of sacred history these giants are often mentioned; we have seen that these "gods" were supposed to continue living in *Sheol*, hence the witch of Endor told Saul that she saw "gods ascending out of the earth." Saul had told her to bring up Samuel, so, of course, she *said* she saw an old man coming up; "and Saul perceived (from her description,) that it was Samuel." This woman, supposed to be controlled by the Rephaim, the gods in *Sheol*, spoke to Saul in a voice that was supposed to be Samuel's; these wizards "peeped and muttered" as though they "whispered out of the dust." Isa. 8:19. and 29:4. she told Saul just what was coming to him, even as Balaam spoke the truth concerning Israel, because God overruled. Now we find that, in the ancient literature of the Greeks, these "gods" are called demons! (*Gr. daimon.*) As these men had a mighty ruling spirit before they died, and the serpents lie that they should not die was believed, they were supposed to continue living in *Sheol* and still keep on controlling men; here we have the origin of the belief in demons.

"The usage of *daimon* in classical Greek is various. In Homer, where the gods are *supernatural men*, it is used interchangeably with "god;" afterward in Hesiod, when the idea of the gods had become more exalted and less

familiar, the 'demons' are spoken of as intermediate beings, the messengers(*angelos*) of the gods to men".—*Smith and Barnum*.

We have instances in the New Testament where the gods are called demons; when Paul was preaching to the people of Athens they said: "He seemeth to be a setter forth of strange gods." (demons.) Paul called the idols (gods of the Gentiles) "demons:" "But I say, that the things that the Gentiles sacrifice, they sacrifice to devils (demons) and not to God." In Rev. 9:20; we read that they worshiped devils. (demons.)

The lexicon says: "Daimones was a name given to the souls of men of the *golden age*, who formed the connecting link between gods and men: hence later, departed souls." All nations seem to be tinctured with this theory, and we read in their writings of good demons and bad demons which controlled men. As we look back over the Scriptural account, can we not trace the origin of this belief to the position which the sons of God occupied between God and men? Are we to believe that the spirits of these "men of renown" lived on eternally? The serpent says: "Yes, they still live;" and we have the religious belief of all heathendom to confirm it; the Word of God says: "Ye shall surely die;" "God only hath immortality." If we believe God's Word which says these men are *dead*, what is the Scriptural explanation of the presence of

this miracle working power, from whence comes this might? "And the sons of God saw the daughters of men that they were fair, and they took them wives.... and they bare children to them, the same were the mighty (powerful) men which were of old, the men of renown."

R.V. If we wish to be in harmony with the Scriptures, we can only hold that their powerful spirits descended in their *living children!* These mighty men had for their fathers men who had not fallen — they were *still* sons of God, for this reason their offspring were powerful. Had they very powerful spirits? Was there something present which was not present when both parents were without God? If so, the mind of the flesh (from the mothers, the daughters of men) polluted it, rendering it *unclean*. Is here the secret source of miracle working power? Has this spirit descended through the "sea" of humanity as the gulf stream flows through the ocean, a part of it, yet separate? Is there an outcropping here and there, as is sometimes exemplified when the birth of a black child to white parents shows the unsuspected colored strain in the blood? All do not have the strange power of mind or spirit (or both) called hypnotism, which gives some men complete control over the minds of others. What is the "magnetism," so strong in some, so little present in others? As Noah was "perfect in his generations," it would seem he was not

of this line of mighty ones; but how about the wives of his sons? We read that Nimrod was a mighty one in the earth; he was the grandson of Noah's second son, Ham. Was Ham's wife of this line of mighty ones? In some way a miracle working spirit has come down the stream of time, and the Bible calls it "the spirit of demons"; and we have seen that the demons were the gods, the giants who were cast down. Does the spirit of the parent affect the child? See what Paul says about this in I Cor. 7:14. He says here that a child is holy whose father or mother is sanctified. How long does he remain holy? Until his spirit has become defiled by the fleshly mind inherited from the other parent. The children of such unions will always have a bitter battle against the mind of the flesh after they have begun the Christian life; this is why the command is given: "Be not unequally yoked together with unbelievers." If a clean spirit is imparted to the children of Christian parents, surely an unclean spirit can thus descend; and it is evident that it has descended, for we read of them continually in the pages of sacred history. Sometimes they ascribed their occult powers to magic, sometimes to the influence of the mighty ones supposed to be imprisoned in *Sheol*; finally they pretended to bring up any of the dead. As it is entirely contrary to Scripture that the dead could thus be called up, we can see the reason why these

witches were not suffered to be in Israel. They were supposed to have a familiar (*Hebrew ob—of the dead*) spirit; but this powerful spirit does not come from the dead in *Sheol*, but has descended from father to child, and can be traced to no other source than to the sons of God; a spirit of power and might which has become defiled—unclean. Sometimes it exhibits itself in very young persons; the first manifestation of spiritualism in modern times was given by two very young girls in Rochester, N. Y. This was an outcropping of the spirit which is designated in the Word of God as the spirit of demons working miracles—unclean spirits. When this unclean spirit is found to be present in any person, the manifestations of it are various; not all were sick, far from it. Notice the case of the young girl who followed Paul and Silas; after Paul had cast out that spirit, her masters saw that the hope of their gains was gone. No other power but the spirit of God can expel this unclean spirit from those unfortunates who have it. Notice it was the *spirit* of the demons which was cast out; the demons(gods)were present in the person possessed in spirit only; the sons of God from whom it descended had sinned and died, and the Word declares that they were dead, notwithstanding the fact that the people who brought these “demonized” ones to Jesus for healing, fully believed that they were possessed by an inhabitant of the lower world. Jesus

cast out the unclean spirit, but did not enlighten those who brought them.

They brought lunatics (*Gr. seleniazomai*—moon struck ones) to Him for healing, supposing that they were under an evil influence produced by the rays of the moon; “and He healed them.” He spoke of sickness as the work of Satan, (an adversary,) and delivered the people from its grip whatever form it came in. “Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are *without foundation.*” — *Emphatic Diaglott.* (The italics are by the one quoting.)

It is evident that the opinion prevailed that the spirits of the dead giants or gods possessed these unfortunates, but the Scriptures show that neither the dead giants nor any other dead, are troubling anyone. “There the wicked cease from troubling, and there the weary are at rest.”

We will now examine the supposition that the miracle working spirit seen in the world, proceeds from the fallen angels. What does the Word say about them? When we have searched the Old Testament we shall have found two, and only two, texts which speak of angels in connection with evil. “He putteth no trust in His servants, and His angels He charged with folly.” The marginal rendering changes this to: “..... nor in His angels in whom He put light.” This removes the thought of evil in connection

with angels. The other passage: "He sent evil angels among them;" refers to the "evil" (trouble) which came upon the Egyptians when God delivered the Israelites out of their hand. We will now turn to the New Testament. We find here four passages which have been considered as presenting the thought of evil angels (spirit beings.) The first occurs in Matt. 25:41; where Jesus speaks of the devil and his angels, (messengers;)*we surely know he has many messengers in the flesh who do his will; the Word does not say they were spirit beings. The next occurs in I Cor.6:3. Paul says here that we shall judge angels; when we remember that the admonitions and warnings of Jesus to the "angels" of the seven churches, were addressed to the churches still in the flesh, we can see that there are some angels to be judged. "Unto the angel of the church of Ephesus write.... Remember therefore from whence thou art fallen!" This falling away brings the "spiritual wickedness in high (heavenly) places," spoken of in the Word. As the stars of Jesus right hand were angels, were not the stars which sang together, the sons of God which shouted for joy, also angels, although not spirit beings? This fact throws light on the next passage to be considered: "God spared not the angels that sinned, but cast them down to *tartarus*." Does it not seem reasonable to think that these were "the spirits in prison?" It surely does, and our

commentators are agreed that these were the antediluvians, men in the flesh, having spirits of which God was the Father. There remains one more passage: "And the dragon fought and his angels." We have seen that the dragon symbolized all heathen rulers, men in the flesh; their "messengers" were doubtless also in the flesh. This does not seem at all inconsistent when we remember that the men John sent to Jesus were called angels in the original Greek. These four are the only passages which speak of fallen angels, and in no case are they mentioned in connection with demons. Jesus likened the Jewish nation to a man out of whom the unclean spirit had departed. Matt; 12:43-45. When they rejected the Messiah, this nation again became a prey to the unclean spirit of this world from which the Word of God had delivered them. The house of Israel had been swept clean by a holy law; it was "garnished" by jewels of truth; but, having rejected the Messiah, it was *empty*, and the "spirit which worketh in the children of disobedience" has again entered the remnant of the house of Israel, that part who scorn the promise of God, and have despised their birthright—their God and His Word. They will indeed be serpents, a generation of vipers, and will doubtless be the leading spirits in the Godless red system which is to seek the dominion of the world.

In the foregoing chapter, the writer has striven, with much prayer, and in the spirit of humble submission to, and reverence for the Word of God, to come to an understanding of what *God* has said on the subject of "the spirit of demons," and to present it in as few words as possible.

Having now considered the fallen world, and the rebellious mind which rules it, and the fallen spirits which animate it, we will notice the *uplifts* which God has granted; the restorations which have taken, and are yet to take, ages to accomplish.

CHAPTER VII.

THE LAW DISPENSATION.

THE UPLIFT TO THE MORAL PLANE.

WHEN Noah and his household stepped forth from the ark, they emerged into a world that was void of the covering of waters it had once possessed; it had fallen from Heaven and had been swallowed up by the earth. All traces of the "world that was," where man had ruled because of the power imparted by God's presence, was lost; yet God blessed them, and gave over to them the rulership of the new world. Gen. 9:1,2. But this was an *intellectual* superiority only, which was now given them. Thus God placed the world they now entered under the dominion of the flesh and the mind of man; this, as Paul says in Eph.2:1,2; is the prince of the power of the air. God now gave humanity over to a reprobate mind, Rom. 1:28. The Greek word which is here translated "reprobate," is *adokimos*, and the primary meaning of it is untried, not proven; God thus gave man the opportunity to prove what the rule of the mind of the flesh, separated from God would be. God knew what the result would be, but man did not; he could only learn by experience,

and it has been a sad one. In the next three verses Paul describes the character of those ruled by this mind, and in the last verse he tells what, in the judgment of God, such sinners merit: "They who commit such things are worthy of *death*;" (notice he does not mention the under-world taught by the pagans.) The world thus given over to the rulership of the mind of the flesh, is called in the Scriptures: "this present evil world." Gal. 1:4. But "God left not Himself with out witness," (*Heb. eduth*;) for David says in Ps. 78:5; "for he established a testimony (*Heb. eduth—witness*) in Jacob, and appointed a law in Israel." (the green olive tree, Jer. 11:16.) God followed this with another witness: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. The testimony of these two witnesses divides this present world into two dispensations, the Law age, and the Gospel age; We noticed in chapter iv, that the fall of man had, as it were, three stages;

First: Loss of the life imparted by God's presence.

Second: The loss of the privilege or right to the sustaining virtues of the tree of life.

Third: The down-fall from the moral plane.

The mercy of God is now to be manifested in uplifts; the first of these, the uplift to the moral plane, by the Law, we will now consider. We have seen that mankind had been created

very rich; that they had a surpassingly beautiful, gloriously protected house to live in; that they sold themselves to sin (Rom. 7:14;) and moved down into a house in *tartarus*—hell. We shall now see that this house and its wretched occupants, (most of them do not know that they are “wretched, and miserable, and poor, and blind, and naked,”) has been visited. Yes, the boundless mercy of their Creator drew Him to their help; and so He visited this pit and took from thence a child for adoption—sonship. He reminds Israel occasionally that they came from the same pit that all the rest of the race had fallen into: “Look to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you.” Isa. 51: 1, 2. Jesus gives a good description of what happened to the human race in one of His wonderful parables. He tells here of “a certain man who went down from Jerusalem to Jerico, and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead.” Luke 10:30. Certainly Adam was robbed of his inheritance (the dominion,) stripped of his covering of life, and left just exactly half dead. He had lost, (gone out of,) the spiritual life, and had nothing but the blood life remaining. But we read in the Scriptures of many merciful “visits” to this house of human weakness, this dark pit; at these visits which God has made He has always left a

loving, helpful gift. So we find that God came down and invited Abraham to come out from his fathers house, and move up on "higher ground"; when he heeded the call, God visited Sarah and gave them the child of promise. Notice that God waited, deferred this visit, until Abraham and Sarah were both "as good as dead." Heb. 11:12. The renewing of life that was given to both of them by God's visit, resulted in the birth of Isaac; and Isaac was "received back from the dead in a figure." ver. 19. Now Paul says: "He that is dead is freed from sin." Rom. 6:7. This Abrahamic root was typically dead, and free from sin, therefore it was "holy," and "if the root be holy, so are the branches." Rom. 11:16. From this root, quickened to new life by God, branched out a holy nation—Israel. "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6. To this holy people, called out, separated, God gave a holy law, just and good. Thus the restoration to the moral plane took place, and we have a people that were "high above all nations which He hath made." Deut. 26:19.

This was the first upward step after the fall; the first Heaven, (*Heb. shemayin—heaved up things.*) Here was a mountain,—a kingdom, ruling power, heaved up out of the pit; God's

holy "mountain in the field." Jer. 17:3. Jesus tells us that "the field is the world;" Matt. 13:38; and God told Abraham that he should be "the heir of the world." Rom. 4:13. God called him out, made him "a father of nations," and entered into a covenant with him. To this nation is promised the *first dominion*: "unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah. 4:8. The first dominion was that given to the sons of God. Knowing that Israel had this promise, Paul said: "To whom (Israel) pertaineth the adoption;" — placing as sons. This is a very great honor, and must be preceded by a great humiliation, for "before honor is humility;" hence we have the spectacle of the daughter of Zion brought down to the dust, so that all who passed by her, mocked. But her honor is coming, for the gifts and the calling of God are without repentance; (change of mind;) and God has never changed His mind in regard to His purpose for Israel, His "called," (Isa. 48:12;) nor forgotten His covenant. Has God said: "Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations"? Yes, He has said it; and there will surely be a performance of this promise. Then what? "In thee and in thy seed shall all the families of the earth be *blessed*". Gen. 28:14. The reader must not think that the spiritual seed is overlooked in this treatise, or the promises

to them forgotten; the fact that Zion is to arise and shine, that she is to rule the "waters" (the people) even as the moon arises and shines and rules the waters of earth, does not detract from the promise that the body of Christ, the spiritual seed, is to shine forth as the *sun*; for Paul says: "There is one glory of the sun, and another glory of the moon." We are perfectly willing, therefore, that Israel should have the glory that is promised them.

In beautiful metaphor God thus speaks through the prophet Ezekiel concerning the birth of this kingdom: "Thy birth, (Heb. cutting out—from the nations in the pit,) and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother an Hittite.... Now when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." He goes on to tell how He washed them (with His Word) and anointed them with oil (His Spirit) and clothed them with the beautiful garments of His presence; (the angel of His presence;) gave them gifts, (the oracles of God,) and a beautiful crown, (promise of resurrection.) Thus tenderly cared for, they prospered into a kingdom; "And thou wast exceeding beautiful." But alas! "Thou didst trust in thine own beauty, and playedst

the harlot because of thy renown.... As a wife that committeth adultery, which taketh strangers instead of her husband! Wherefore, O harlot, hear the word of the Lord:...I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy." Eze.16. How were women judged who broke wedlock? We find the procedure in Num. 5:15-28; if they had been guilty, they would become a curse among the people. As this beautiful kingdom had become guilty, we find that God has "given Jacob to the curse, and Israel to reproaches."

God waited long before He fully executed this terrible sentence; waited until the fullness of time was come, when He visited His people and sent forth His only begotten Son. Israel had by this time degenerated into a tributary nation; a generation of vipers; their priest-hood was corrupt, all their beauty gone; when lo! in the midst of oppression, corruption, and, it must have been, almost the despair of those who waited for the consolation of Israel, God remembered His covenant with Abraham and sent the promised Seed; that Seed from which should come a first fruits, and later, a harvest—many sons; and still later, some gleanings.

What a sad world this would be if, in some inexplicable way, all the wheat seed were lost; what consternation would seize upon the nations; how they would search every nook and corner;

if we could only find *one* seed—just one! Men would give all their wealth, one seed would be worth all earth's millions, but alas! we have it not. Months go by, and eye meets eye gravely as conviction settles down, *We have no seed!* When we had gone on for years without it, and had felt keenly our loss, and regretted deeply our heedlessness in losing it; in the midst of the general despair and hopelessness, the glad tidings should spread over the land: "A seed has been found"! Oh! what a priceless treasure! "the staff of life" for a world is folded in that one small seed; and it must go into the ground and die or it will abide alone. How carefully it would be placed in the earth; how that spot would be guarded; with what anxious hearts the moments would be counted, as we waited for the life within to manifest itself. When at last the ground had cracked, and the tiny blade appeared, what smiles of joy would greet the news, and how quickly it would be flashed around the world: "We are saved!"

Now this world has undergone a loss infinitely beyond comparison with this. Adam was created the son of God, and had the majestic power attending that position; his sons, born in the image of God, and their sons to the seventh generation, also had the same regal power.

One by one, beginning with the first man, they fell, until at last there was not one left of these mighty ones, all had fallen; and thus

we had a world that was dead while it lived. Centuries rolled by, and the marvelous power once possessed by man, lived only in fabled story. Then came the gift from Heaven, and "unto us a child was born, unto us a *Son* was given." The "good news" was published far and wide that we were to get back again the sonship; the mighty dominion, once the blessed lot of man, was to be restored, for now we have the incorruptible Seed. But it, too, must "fall into the ground and die." No word can picture the scene as infinite Love commits its dearest treasure to the grave; all Heaven looks on, and angels with hushed lips stand by as the Word which was made flesh lies still in death.

There is silence in Heaven as one, two, three days wear slowly by—and then! the prison doors of death fly open wide, the smile of God lights all the world, and the glad "All hail" with which Jesus greets His grieving followers, thrills the universe.

And now comes an age of re-generation; a body must be prepared for this Head of the *new* creation, and every member of it must follow the Captain of their salvation, they must all go the royal way of the cross. God's people are now called to take another upward step, above and beyond the moral plane. For the Law could not give life, and they are now invited to step up into life; but it is a life by faith: "He that eateth me, even he shall live

by me;" this is the *sustained* life which God refused to Adam because he was a rebel. The dispensation which was a schoolmaster to lead Israel to Christ was about to end, and the judgment upon that people was at hand. Thus the age we are about to consider will bring forth, not only the uplift to a higher plane of those who receive the Word, but the downfall and judgment of those who reject Him.

The Lord gives us some idea of the duration of this punishment for He said to Israel: "I will punish you seven times for your sins." Lev. 26:28. These have proven to be seven prophetic times, (years,) a year for a day; seven years would be twenty five hundred and twenty days, and a year for a day would be that number of years. Jesus said: "I am come to send fire on the earth, and what will I, if it be already kindled?" The fire of wrath was kindled against Israel when they were carried away captive into Babylon B.C. 606.(margin Holman's Bible.) A twenty five hundred and twenty year punishment would end A. D. 1914, and the restoration promised would be due to *begin*.

That very year the idea of giving Palestine to the Jews was brought forth; it took several years to complete the desolation of the land, will it take an equal number to restore it? The twenty-eighth chapter of Deuteronomy, from the fifteenth verse to the end of the chapter, foretells in vivid language the miseries of that punishment which

has now become history. Here is something to be very seriously considered: If the Word of God spoken so long ago in regard to Israel has been fulfilled to the letter, and all the nations of earth are witnesses that it has been, will not the prophecies in His Word in regard to the church and the nations, as surely be fulfilled? They surely will; therefore, let us give earnest heed to His commands, that we may escape those things that shall come to pass, and stand before the Son of man.

As God's favor and blessing had lifted Israel above the rest of the nations, and placed them upon an eminence, a mountain, even so now His displeasure sends them down among them again, back into the very pit from which they had been digged. "I will scatter you among the nations;" down into the place of dragons, Ps. 44:19. They are represented as going down into hell, (*Sheol*) Isa. 5:14; a dead nation enduring the fire of God's wrath; a carcase not buried. Eze. 37:11.

We will speak further on the judgment of Israel in chapter X; and will now speak briefly of the step up into the sustained life of the Gospel. This period is popularly called: "The Gospel day;" we know that it is also "The day of Jacob's trouble," for it has been a day of judgment to Israel.

CHAPTER VIII.

THE GOSPEL DISPENSATION

THIS is the second dispensation of "this present evil world"; the second uplift granted to mankind; the restoration to that plane in paradise where, although not yet restored to the dominion, God's people have access to the tree of life and may eat and live. Jesus says: "He that eateth me even he shall live by me", we thus see that believers in Christ are restored to that plane in paradise where Adam was not allowed to stay, being in rebellion against God. Gen. 3:22,23. The same old serpent is here also, for Paul says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor. 11:3. We are not transplanted into this garden of God; nay, we are cut right off from the parent tree, (thus dying to the old man,) and are "grafted, contrary to nature, into the good olive tree." We have a good illustration of this translation "into the kingdom of His dear Son" (Col. 1:13;) in the case of the thief on the cross. Repentant as he hung upon the cross, he turned his dying gaze upon "the Lamb of God which taketh away the sins of the world," and cried believingly:

“Lord, remember me when thou comest into thy kingdom.” To his great surprise, his request was immediately granted; and, as many a sinner has since then, to his great delight he found himself transferred to that paradise where the tree of life is blooming, (“A garden enclosed is my sister, my spouse”—the church;) and he may eat and live. This is the “Heavenly places in Christ” where Jesus has placed His church, far above the condition of those under the Mosaic Law, which was on the moral plane.

This is the second stage in the restoration; at this time God “visits” the Gentiles to take out of them a people for His name.

Jesus, the incorruptible Seed, “after He had offered one sacrifice for sins forever, sat down on the right hand of God;” and, “having received of the Father the promise of the Holy Spirit,” He poured out upon His waiting followers another life, a spiritual life; another mind, the mind of Christ; and this new mind spoke right out through their lips, and their human minds did not understand what was said. I Cor. 14:14. Having received this new mind, new ruler, they were commanded to walk after the mind of the Spirit. “For if ye live after the flesh, ye shall die;” that is, they would go down again into that death from which they had risen through faith. “If any man be in Christ he is a *new* creature;” he has a new spirit, a new mind, and the promise of a new body.

This new spirit and new mind are supplied hourly and always by Christ, the Head of the new creation; they are the things of Christ.

In this Gospel day it is *His* power that tents over us; we are free in Him; we have passed from death unto life because Christ, the life, dwells in us; we are walking in the light because He is the light; we are made partakers of Christ. We are the sons of God because we are in His Son, Christ Jesus. Has love been given us? It is in Christ Jesus. Romans 8 : 39. Sanctification? It is in Christ Jesus. I Cor. 1: 2. Liberty, faith, grace, riches in glory, promise of life? every good thing in you, as Paul told Philemon, is in Christ Jesus. "And ye are Christ's, and Christ is God's. I Cor. 3: 23. If we have been faithful in the things which are another man's, God will give us that which is our own, the powers of sonship, the powers of the world (age) to come. What if we have not been faithful? Could it be that a people so blessed, so endued, could fall from such a position, would obey and walk after the mind of the flesh? The new mind and spirit should continually make war against the mind of the flesh, must put it to death. God has called a people to retrace their steps as it were, come back to Him. If we should leave our house and go out for a walk, and our wanderings should lead us across a

stream, when we desired to return, we would have to cross the stream again. Just so has humanity wandered away from God; in so doing we crossed the river of death—death to God; as we retrace our steps to our Father's house, we must cross the river of death again, and this time it is death to self, (the old man,) which takes place. We, of course, need a substitute to take the place of that which is thus slain, and that substitute is Jesus Christ; He, dwelling within, supplies another life, spirit, mind.

Paul declared that the life which he lived, he lived by the faith of the Son of God; he had not yet entered life himself, *Christ* lived in him. Gal. 2:20. We shall enter life when Jesus comes again, if we have been faithful. Matt. 25:46; II Cor. 5:4; I Tim. 4:8. The way which leads to life is narrow. Matt. 7:14.

Jesus said: "Whosoever will lose his life for my sake shall find it." Matt. 16:25; this was a death to the flesh mind, the prince of this world, and a reception of the Prince of peace.

Under the preaching of the apostles a church had been founded on this foundation, Christ, the new Life. The converts had come into the church with the understanding that they must die to the world and the flesh, and were publicly buried in water as an emblem of their death with Christ, and rising with Him as new creatures, henceforth to walk in newness of life.

For many years they walked in faithfulness; but we begin to get hints in the apostles letters that there were some among them who were letting the mind of the flesh rule; they were losing sight of the example of their Lord, who, instead of using His great power to obtain the honor of men, despised fleshly pomp and sought only the grandeur of spiritual power. Among His professed followers, little by little, fleshly honor crept in, and Saint Paul, seeing the danger, warned them. James also gave the same warning; also Jude; Peter, too, saw the coming danger, and warned them against those who would forsake the right way.

The messages of Jesus to the seven churches, dealing with the seven epochs of the Christian dispensation, show: First, the loss of love; next, the pagan persecutions; then the gradual in-coming of fleshliness; the calling out of a temple class, and the final corruption of the remnant. The first message was: "Thou hast left thy first love;" the falling away, foreseen by Paul, had commenced. The second message tells them that the devil (the red dragon—pagan Rome) would cast some of them into prison, and they would have tribulation ten days; this was the ten persecutions against the church, ending in the third century at the conversion of Constantine.

Later, the union of church and state took place, and the third message tells them they are now dwelling where Satan's seat (*Gr. throne*) is.

This Present Evil World.

The red dragon, the ruler of Rome, gave unto the church he had espoused, his power, and his throne, and great authority. Rev. 13:2. Thus the ecclesiastical authority was merged with the civil (beast) power; then began the adultery with the kings of the earth, receiving from them the emoluments of earthly glory, and the fourth message threatens to bring upon them the death they had failed to carry out.

Instead of being the church (body) of Christ, they are the synagouge (body) of Satan. Rev. 3:9; 'They are his ministers, doing his will as the body does the will of the head. II Cor. 11: 14,15. The church who should have waited for the second coming of her Lord, when He would sit upon the throne of his glory and give her a seat beside Him, now sought to rule the world, and the fifth message is a sad one: "Thou hast a name that thou livest, and art dead!"

They had gone down into the death from which they had arisen; had exchanged spiritual power for the honor of men.

Forgetting that Jesus had said: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," they caused the humble people of God "to fall by sword, and by flame, and by captivity, and by spoil, many days." Seated upon the throne of the dragon, and thus upheld by it, the fallen church made war with the saints; (Rev. 13:7.) and shed the blood of

hundreds of thousands of those who protested against its sins and errors. For the church had become divided; part, protesting against worldliness and carnality, remained true to their Leader's precepts of death to self and pride; while the larger part began gradually to usurp dominion over the kings of the earth; (Rev. 17:18;) and thus the church began to rule, but not with Christ; ah no! they used the same weapon the world used, the sword. For a thousand years this reign continued; thus the ecclesiastical side of this strange union took supremacy over the civil; and the church(the woman)took the headship position(man's place; I Cor. 11:3;) and the fallen church thus became "the man of sin." This is "the man that made the earth to tremble" Isa. 14:6,16. This is the ruler who made war with the saints, and power was given him over all kindreds, and tongues and nations. Rev. 13:7.

But the time came when kings began to chafe under this rule, for God was about to bring deliverance to His persecuted people, the Protestants; so we now have the sixth message, when Jesus sets before His people an open door. Whereas the faithful had been compelled to worship in dens and caves, had suffered martyrdom under the rule of the apostate church, they were now to have liberty to worship according to the dictates of their conscience, and so a great revolution takes place, and the power of the fallen church is overthrown. This over-

turning resulted in liberty from oppression, both for the kings of the earth and also for the Protestants. But the cessation of persecution brought the usual result—coldness, and in the seventh message, (to Laodicea) we see a church that is neither cold nor hot, but lukewarm. It is hard to be an overcomer under such circumstances, but to those who are, Jesus makes this promise: "To him that overcometh will I grant to sit with me in *My* throne, even as I also overcame and am set down with My Father in *His* throne." Here are two thrones brought to view; the throne of Jesus, which is a terrestrial throne, "The Lord God shall give unto Him the throne of His father David;" and the celestial throne of God.

This overcoming can only be done in one way, by giving heed to the Word of God: "Thy Word is a lamp unto my feet." Now, we not only need the lamp, but we need the *oil* in the vessel with the lamp; this all did not seek for, and so we find the Protestant church divided into two classes, those who had oil (the anointing) and those who had not. We know that a lamp is not a light unless it is lighted and has a supply of oil to keep it burning; if this is not the case we can but go astray from the Word. The commandment was, that we must die to the old head, and be married to another, even to Him who is raised from the dead. Rom. 7:4. So now we have a class,

who, having oil, and consequently light, have walked according to that light, and have the new Head, Jesus, the Word; they have laid down their lives (in consecration) for His sake and they are the body of Christ. Of the other class the reverse is true; they have not been baptized by the Spirit ("anointed with the Holy Ghost and with power") into the one body, because they have not presented themselves as living sacrifices to God. These two classes form the church that is scattered throughout the world; half of this church, the five wise virgins, will have a seat with Christ, their Head, when He comes to sit upon the throne of His glory. Matt. 25:31. What about the other half? The Word tells us they went to buy the oil after the Bridegroom came, but were too late to be made one with Christ, a part of His body. These two classes, the wise and the foolish virgins, compose the Protestant church at the close of the Gospel dispensation. The fallen church is no longer a virgin, she is united to the world she once forsook, and henceforth we find her spoken of as a harlot. As her history is written beforehand in the Book of God, we have only to turn to that unfailing guide to read her future. We must first see what *name* the Scriptures have given her after she united with the civil powers and began to reign over the kings of the earth.

CHAPTER IX.

GREAT BABYLON

THE FALLEN DAYSTAR

WE read, in Rev. 17:18; of a great city which reigned over the kings of the earth; this city was symbolized by a woman, who, arrayed in all the habiliments of royalty, was supported, upheld, by a beast having ten horns. If we turn to Dan. 7:17; we shall find four great beasts spoken of, and Daniel was told that these four beasts were four kings, who should rule (successively) until the "Ancient of days came." verse 22. These four kingdoms proved to be: Babylon, Medio-Persia, Greece, and Rome. Daniel said that the last one of these beasts (Rome) had ten horns, (verse 7,) just as did the beast which upheld the woman John saw. Now, it is well known that Rome was the kingdom (beast) which for many years persecuted the Christian Church, but later *upheld* it! Pagan Rome, following the example of the emperor, was converted into Christian Rome. Thus the seven-hilled civil city became the seven-hilled ecclesiastical city, "which ruleth over the kings of the earth." "The seven heads are seven mountains on which the woman (the city) sitteth." Rev. 17:9. The world rulership of the civil power ended long ago; it was the

ecclesiastical rulership which was to continue, (with more or less authority,) until the "Ancient of days came."

The dragon (pagan Rome) ceased to persecute the church, and began to heap upon it the honors of this world; finally he gave up to it "his power, and his seat (throne) and great authority." Rev. 13:2. Thus the union of church and state took place, and ecclesiastical power and beast power were blended. Instead of waiting, as a "chaste virgin," for the Heavenly Bridegroom to come and give her a seat with Him on His throne, we find her in an unholy alliance with the kingdoms of this world, which are declared to be "beasts" in the Word of God. A union of this kind is called *confusion* in the Levitical Law; (Lev. 18:23;) hence the name of this fallen woman (the city set on a hill —Matt. 5:14;) is now Babylon—confusion! Thus we see that the "harlot," great Babylon, is none other than the church who was unfaithful to her Heavenly Bridegroom. Upheld by the ten horned beast, (Rome) she waged war on all "heretics;" finally she usurped the ruling position over the kings of the earth, thus taking the headship position, (manhood,) and this "man" has stood right in the temple of God (the church.) Has there been a great exaltation of *man* in this church? Alas yes! He "sitteth in the temple of God, showing himself that he is God." II Thess. 2:4.

The very same sin which was committed by

those other "sons of God." (In the eighth verse of the chapter just referred to, Paul speaks of *another* character, "that Wicked", whom we will consider later.) "Pride goeth before a fall," and truly a great and terrible "falling away" has come; the city which had been "the light of the world" (Matt.5: 14;) has ceased to shine. What made them the light of the world? It was because they had Christ, "the bright and morning star" (Rev. 22: 16;) dwelling within. This holy minister within each of the seven churches made them "the seven stars of His right hand." Rev. 1:16,20. This was the morning star which Jesus promised to him that overcometh. Rev. 2:28.

Paul knew of this promise and earnestly desired that it should be attained by the church: " My little children, of whom I travail in birth again until Christ (the morning star) be formed in you." When Jesus went away, He told His disciples to tarry at Jerusalem until they were endued with power from on high; this they did, and when the holy infilling came, Peter said that Jesus had shed forth this. Acts 2: 33. He thus delivered to them "His goods" by the mighty Holy Spirit by which He had said that He, the morning star, would dwell within them. Was not this the mighty incoming for which Paul travailed in birth *again* for his spiritual children? Alas, how little it is preached in the churches of this generation! many have

not even heard about the baptism of the Holy Ghost, and yet the Scriptures are full of the blessed promise, and the exhortation to seek for it. The preachers of those days expected their converts to receive it, and they did receive it, and the gifts of the Spirit which will *always* be so necessary to poor, short-sighted humanity, followed. I Cor. 12: 8-11. These gifts have vanished from the nominal churches, because the Holy Spirit has not been sought for, consequently not received.

The apostle Peter reminded the church of this promise in these words: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until (*Gr. heos—while*) the day dawn and the daystar arise in your hearts." II Pet. 1:19. We must not think that the church only needed to give heed to the Word until the day star had arisen; *heos* may well be rendered "while" in this text, for they surely needed to give heed to the word of God *while* the marvelous endowment filled them. The morning star whose presence was promised to the church, was, as its name *phosphorus* indicates, a light bearer: (from *phos*—light and *phero*—to bear;) it was the forerunner of the day of God.

The Greek name for the morning star is Phosphor, while the Latin name for the *same* star is Lucifer, and means the same—light bringer. The ancients gave it this name because

the day light soon followed it. Having no clocks in those days, the watchers, pacing throughout the weary hours of the night, hailed this great star when it appeared in the East, as the precursor of the day, the light bringer. Even thus was Jesus, when He appeared in the dark night of Jewish apostacy, the precursor of a bright, coming day.

But why was Peter so anxious that the believers should give heed to the Word of God while the daystar arose? Because he remembered the battle which Jesus had with the adversary in the dawn of His power. When Jesus realized the wondrous power with which He was now invested, (clothed upon,) the temptations began to roll in upon Him, as He saw the opportunity to magnify *Himself*. All the kingdoms of the world passed before His vision, and He knew that if He used that power for His own aggrandizement, the world would be brought to His feet. Oh! what a fall from the high purpose of God this would have been! What kept Him? He bowed faithfully to His Father's will, as expressed in the sure word of prophecy, instead of bowing down to the tempter.

Then again, as the glorious truth of the ninety first psalm flooded His being, ("He shall give His angels charge over Thee....they shall bear Thee up in their hands,") the temptation to show how wondrously He was cared for, crept insidiously in like a serpent. Again He was kept by

the Word: "Thou shalt not tempt the Lord thy God."

Once more He was tempted; this time to use His power to provide for the needs of the flesh; as before, He gave heed to the word of God: "It is written." Thank God! *that* Star did not fall. But how about His followers, have they given heed to the Word? Paul, in prophetic vision, saw a "falling away". We have seen that the fall of the church would be the fall of a star, so we read in Rev. 8:10; that John saw a great star fall from Heaven, burning as it were a lamp. Can this be great Babylon, the fallen church? We are left in no doubt about the matter, for the prophet Isaiah tells us that Babylon is a fallen morning star! Isa. 14:4,12. "Thou shalt take up this proverb against the king of Babylon, and say: "How hath the oppressor ceased! the golden city ceased!.... How art thou fallen from Heaven, O Lucifer, son of the morning;" (the morning star.) Now the title of "morning star" has never been borne by any one except the sons of God: the proud heathen city of old had no right to it. Moreover, God has now, in this twentieth century had "mercy on Jacob," and has "set them in their own land," as Isaiah says at the beginning of this chapter, but where is Babylon? Isaiah says here that she "is persecuted and none hindereth." (ver. 6.) The only Babylon which is in existence to-day is the spiritual "city of confusion," which we

have plainly shown to be a fallen morning star. Is persecution coming to this fallen church? Yes, judgment has been pronounced; Rev. 18:4. She fell from her spiritual position when she accepted the honor of men; she is also to fall from her high position of worldly honor; she is to be hated. Rev. 17:16. Isaiah says it is due when Israel is restored to their land, and already it has begun in Russia.

We have other proofs in this chapter that Isaiah is speaking of the spiritual Babylon. The prophet says here that the city had "exalted itself to Heaven;" had said: "I will be like the Most High;" just as the man of sin who stood in the temple (the church) is said to do. Isaiah says this Babylon "ruled the nations;" John says this great city "reigneth over the kings of the earth." The prophet and the apostle are speaking of the same character—the anti-typical Babylon.

John tells us that this great star "fell upon the third part of the rivers, and upon the fountains of waters....And many men died of the waters, because they were made bitter."

After the church fell, the waters of truth which flowed from it, (John 7:38;) were polluted; they brought forth death instead of life, and darkness immediately followed. ver. 12.

What caused this fall? "Pride goeth before a fall," hence Satan's appeal to pride in Jesus: "You may rule the world;" this appeal was

unsuccessful in the case of Jesus, because He gave heed to the Word while the daystar arose, filling His human vessel with the sense of mighty power. But as time passed on after Jesus went away, when the opportunity presented itself to the bishops of the Christian church, to make spiritual power a stepping stone to worldly aggrandizement, and thus to "rule over the kings of the earth," it was accepted. If they had given heed to the sure word of prophecy, it would have saved them, as it saved Jesus.

The "falling away" has taken place; the church who had received the morning star is fallen indeed. Instead of the power of God she now has the sword; instead of being "clothed with humility" she is now clothed with the insignia of Babylonish royalty — scarlet; "a goodly Babylonish garment." Isaiah is not the only prophet who speaks of Babylon in terms which point to the spiritual city. Jeremiah describes this same Babylon, Jer. 51; and the language of the prophet is identical with that of John in Rev. 17 and 18.

Jeremiah says she dwelleth upon many waters: verse 13; see Rev. 13:1 and 17:15. The prophet calls upon the people of God to flee out of the midst of her, that they be not cut off in her iniquity; (verse 6) and the voice from Heaven cries: "Come out of her my people". Rev. 18: 4. Reader, if you are in Babylon, give heed!

Compare Jer. 51:7; with Rev.18:3; also, Jer. 51:8; with Rev. 18:2. Jeremiah says her judgment reacheth unto Heaven; John says her sins have reached unto Heaven. Compare Jer.51:48; with Rev. 18:20; and 19:1,2; also Jer.51:63,64; with Rev.18:21. Is it not evident that the ancient enemy of Israel prefigures the fallen church which has been the bitter enemy of the Jews in this Gospel dispensation?

Having thus found that the name of the fallen church, who had once received the morning star, is now Babylon, we can trace her future in the prophetic Word of God, and see the prophecies which show the ages to come. As the goodly Babylonish garment and the wedge of gold caused God to withdraw from Israel, (Josh. 7:11, 21;) so has it caused the downfall of the church. What happened to that possessor of the garment? He and his family were slain and a great heap of stones was raised over them. What is to happen to this possessor of the insignia of Babylonish royalty? "Babylon shall become heaps," saith the Scripture. Jer. 51:37. There is a type early in sacred history which we will notice. The tower of Babel, supposed by some to be the site of Babylon, was builded to make *themselves* a name; it was to reach to Heaven, (exalting themselves to Heaven just as the man of sin is said to do,) and God came down and confounded their speech; hence it was called Babel, confusion. Even thus

has the fallen church become confusion, admitting the doctrines of paganism, making the spiritual waters bitter which once were sweet; how strange that the word Euphrates, (Babylon's river,) means "sweet". Constantine sought to make the church of his choice universal, general; (*Gr. catholic;*) and issued an edict protecting Christians A. D. 313. His subjects, on coming into the church, held on to many of their errors, brought them into the church with them, and it has cost the blood of noble men and women to purge out the bowing down to images and other pagan ideas brought in at this time. How tenaciously the tenets thus brought in are still adhered to, thinking it to be the very word of God.

By the edict of this church, composed of unconverted pagans as well as converted ones, Sunday was made the Sabbath; the apostles made no mention of such a change; they told the disciples not to forsake assembling themselves together, and they chose the day on which Jesus arose from the dead as the day for meeting; but there was no word written (by the apostles) that the law regarding work should be attached to it. Paul, speaking of the declension which was to come, said: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;....forbidding to marry, and commanding to abstain from meats." I Tim.4:1,3. This is just what the church did; and the com-

mandment to abstain from meat is much more strictly observed than abstaining from sin.

Moreover, the idea about *tartarus* which was held by all heathen, (as a place where men exist after they die,) was now brought in to the church and incorporated into its doctrines. We have shown in a previous chapter (chapter iv) that the casting down of the mighty sons of God into spiritual death, far from the light of God's presence, was the origin of the idea held by mankind, of the *tartarus*, far from the light of the sun, into which the giants were cast. We showed that this idea had gradually changed, as time went on, until *tartarus* had come to be a place somewhere in the bowels of the earth; this was later confounded with *hades*, which now became a place where dead men still lived on. How strenuously this idea is advocated even to the present day; a large part of the *Protestant* church has not yet dropped this relic of paganism! What, then, is the hell of the Bible?

CHAPTER X.

THE HELL OF THE BIBLE.

ANY intelligent person who will take a concordance, and thoughtfully consider all the texts where the word "hell" occurs, cannot fail to see that they are divided into two very different sets of passages. One set dealing with the entrance into a place where saint and sinner alike go at death; yea, even Jesus Himself went into it and arose from it, and He has pledged His word that the gates of it shall not prevail against His church; shall not keep them there, they also shall arise from it. Hence the triumphant pæan from St. Paul: "O *hades* (hell) where is thy victory?" The other set of passages deals with a fiery punishment which will be dealt out to the wicked.

In referring to these two very different events, the Savior used two very different words, namely: *hades*, and *gehenna*. Unfortunately our translators used the same English word (hell) to translate *both* of these original Greek words, thus giving the impression to the English reader, that they both referred to one and the same event, which is very far from the truth. The natural result has been that the fiery punishment is supposed to be inflicted at death, in some nether world, whereas we can plainly see

that it came upon the Jews at the end of the Jewish age; and the Word tells us that it is to come upon a disobedient church at the end of the Christian dispensation, and, still later, upon an ungodly world. The Greek word *hades* was rightly translated "hell;" literally rendered, *hades* means not seen; from *a* (not) and *idein* (to see.) When King James version was translated, three hundred years ago, they used the Anglo Saxon word "helan" to translate *hades*; helan meant to cover, or hide, hence it well expressed the meaning of the Greek word *hades* (unseen.) If the reader will consult a Webster's unabridged dictionary he will find this confirmed. But with the passing of the years, helan has become shortened to "hell," and its original significance, (that of being covered in the grave—not seen,) has been lost. *Hades* should never have been confounded with *gehenna*, as its meaning is entirely different. It would be helpful to note the texts where the word *hades* occurs. In I Cor,15:55; the apostle joyfully exclaims: "O *hades*, where is thy victory?" for He knew that Jesus had promised that the gates of *hades* should not prevail against His church. Matt. 16:18. Why could they not prevail? Because Jesus had the keys of *hades* and of death (Rev. 1:18;) and He will open those gates and lead forth His beloved church triumphant from that same *hades* which could not hold Him. Acts 2:27,31. In the first text quoted, *hades* is

translated "grave" in the common version. Who can fail to see that the same place is meant in each of the others? In Rev.6:8; and 20:13,14; *hades* is mentioned, each time in connection with death; evidently the grave is meant. In another text, (Matt.11:23; repeated in Luke 10:15;) Jesus prophesied that Bethsaida, Chorazin and Capernaum should be brought down to *hades*—the unseen; and historians tell us that in the wars between the Jews and the Romans, those cities were totally destroyed, so that no traces of them can now be seen. This was a figurative death; those cities were put out of existence; death is often used in this way in the Word, just as we often say in speaking of a quiet town: "It is such a dead place!" In just this way are nations, once powerful, said to be brought down to hell; this is always done when God sends some other nation to judge them. Into this hell Babylon was thrust down; Isa. 14:9; and Egypt; Eze. 31:16; also Israel; Isa.5: 13,14. Jesus also speaks of Israel being brought down to hell in this same way, and this brings us to the only remaining text where *hades* is used: Luke 16:23. Let us closely examine this parable and see if Jesus does not here describe the wealth of Israel as God's favored people; their loss of God who was their life, (Deut. 30: 20;) then the casting out of God's sight, (the *unseen* condition;) and then the age-long purging by "the spirit of judgment, and by the

spirit of burning." Isa.4:4. We will take the parable line by line. "There was a certain rich man;" Jesus is not speaking here of the riches of this world, He called that "the unrighteous mammon;" ver.11. He is speaking here of the true riches, and Paul thus describes the wealth of Israel: "To whom pertaineth the adoption, (sonship,) and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4; riches truly worth having.

"Which was clothed in purple and fine linen;" the prophet Ezekiel describes the clothing of Israel in metaphorical language; Eze. 16:10-12. "And fared sumptuously every day." Israel fed on the word of God: "Thy words were found, and I did eat them." Jer.15:16. "And there was a certain beggar named Lazarus, (without help, *Young's Concordance*,) which was laid at his gate, full of sores." Here is one described who had none of these riches; ("Gentiles....having no hope, and without God in the world; Eph.2:12;) outside of Israel's gates. Isaiah tells us what the sores are—the sores of sin. Isa. 1:6. "And the dogs came and licked his sores." Who are these dogs? If the watchmen and shepherds of Israel were dogs, (Isa. 56:10,11;) surely the philosophers and teachers of the Gentiles could be so described; oh how their teachings failed to heal the ravages of sin! This beggar "desired to be fed with the crumbs

which fell from the rich man's table." We have an instance of how one who was outside begged hard for one crumb from Israel's bounteous table; Matt. 15:27. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." What death was this? We know that God sent messengers (angels) of the Gospel to the Gentiles, teaching them that if they would receive Jesus Christ by faith, die *to sin*, (Rom. 6:2;) and be buried with Christ in baptism, (Rom. 6:4,11;) they would become Abraham's seed; Gal. 3:29; thus these beggars became "heirs of the world." Rom. 4:13. Paul said that the Galatians received him as an angel of God. Gal. 4:14. In this wonderful parable, Jesus places the reception of the beggar into Abraham's bosom *before* the death of the rich man, and this, in fact, was the case; for Peter was sent to the Gentiles A.D. 41, according to the chronology in the Bible, while the death of the rich man (Israel) did not fully occur until A.D. 125. Jerusalem was destroyed A.D. 70, but the capital was removed to Caesarea and they struggled on until finally the Jewish State ceased to exist A.D. 125. Thus "the rich man also died, and was buried," he was "cast out of God's sight" (Jer. 7:15.) in *hades* the unseen. Then began to burn the fire which had been threatened by the prophets; "He hath cut off in His fierce anger all the horn of Israel....He burned against Jacob like

a flaming fire, which devoureth round about." Lam.2:3. See also Isa.5:13,14. "And in hell (*hades*) he lifted up his eyes, being in torments." Do we not see wonderful torments described in Deut. 28, from verse 15. to the end of the chapter? "And seeth Abraham afar off, and Lazarus in his bosom." Now Israel cannot "see" until this Gospel age ends, for "blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. 11:25. When, therefore, this tormented nation finally lifts up its eyes and beholds Abraham with the despised Gentiles in his bosom, it will be at the end of the age, after the ingathering of the Gentiles. But *now* a great gulf opens up between them! An impassable gulf; no more can come in to the mystical body of Christ, none can go out. This gulf can be opened in no other way than by the *exaltation of the church*, which is due at the end of the age, when Jesus comes, when the *spiritual* seed is complete. They are not separated by space, for they talk with each other; it is a difference in *station*. The crown prince of England might dance with an American girl, but there would be a gulf between them.

The wonderful offer of the prize which is obtained by *one* (I Cor. 9:24. Phil. 3:14.) is now over; the opportunity of obtaining the great and precious promise of the divine nature (II Pet. 1:4;) is at an end. But let no one for a moment think that the mercy of God has come to an

end; nay verily, "His mercy endureth for ever." "Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt *no more* drink it again: (evidently the Lord is not speaking of the return from the Babylonian captivity;) but I will put it into the hand of them that afflict thee; Isa. 51:22,23. So we see that some one else is to go down into this fiery judgment, this "place of torment;" and it is none other than the unfaithful church who has mercilessly afflicted Israel. This unfaithful church is not the "*one body*" seen in Abraham's bosom, but they are "brethren" just the same, although they have been "disobedient children, unthankful, unholy." And the rich man intercedes for them, but is told that they must give heed to the word of God.

This parable is a marvelous sketch of the history of the highly favored nation of Israel, and the nations who were yet in darkness; the historical facts fit the points of the illustration as perfectly as the several parts of an architects plan fit together.

We have now considered all the texts where the word *hades* is used, and we find that in all of them, it refers to the grave which covers the dead out of our sight, from which they will

be raised when Jesus comes. The New Testament is full of promises of His return, and the resurrection of the dead in Christ. When death (the *enemy*, I Cor. 15:26;) has robbed us of a loved one, we are told to comfort one another with the thought that Jesus is coming again and will surely raise the dead in Christ. I Thess. 4: 16, 18. This death was brought upon us by the disobedience of our first parent; he had lost God and he could give his children no more than he had himself, animal (*Gr. psuchikos*) life. We only read of two kinds of life in the Scriptures; one is given by the human parent and is mortal, the other is the gift of God and is eternal: "And *this* life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life ." I John 5:11,12. Not only does the Word say: "he hath not life," but, "he that believeth not the Son shall not see life, but the wrath of God abideth on him." John.3:36. It was the preserving, enveloping life of God which Adam lost, leaving him with the blood life only; when that gave out he returned to dust, as God told him he would. "So man lieth down and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst hide me in the grave....that Thou wouldst appoint me a set time, and remember me." Job. 14:12,13. Jesus has said: "I will raise him up at the last day." John 6:40.

Of the interval between death and the rising again, the Scriptures speak on this wise. "The dead praise not the Lord, neither any that go down into silence." Ps.115:17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps.146:4. "For the living know that they shall die: but the dead know not anything;.... their love, and their hatred, and and their envy is now perished;there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5,6,10.

The question will now arise: "But what about the soul?" (*Gr. psuche*) Let us have a few quotations showing the way *psuche* is used in the Scriptures: "There shall be no loss of any man's life (*psuche*) among you, but of the ship." "I am left alone, and they seek my life" (*Psuche*) "And the third part of the creatures which were in the sea, and had life (*psuche*—soul) died;" so the creatures in the sea also have souls! It is interesting to note that the Latin translation of *psuche* is *anima*, from which we get the words animal, and animated—lively; The word signifies animal life, and the word "immortal" is *never* linked with it in the Word of God. The fact that the Egyptians, Greeks, etc. believed that part of man is immortal, is no reason we should think so; for Paul says: "God *only* hath immortality." I Tim.6:16. He also says that we "seek for immortality by patient

continuance in well doing." Rom. 2:7. The Scriptures use the word *psuche* to denote the whole man, also the seat of the will, desires; as we say: "With all the heart."

Let us now notice the other set of passages, which speak of a fiery punishment for sin. Some think a mental anguish is to be the punishment (after death;) but the psalmist says: "In death there is *no remembrance* of Thee" (Ps.6: 5;) therefore the dead are not mourning for their disobedience to God.

Jesus said to the Jews: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The Greek word here translated "hell" is *gehenna*, which is the Greek way of spelling the Hebrew word *gai hinnom* (valley of Hinnom.) "How can ye escape the damnation (*Gr. krisis—judgment*) of the valley of Hinnom?" This word *krisis* occurs forty eight times in the New Testament, and is rendered "judgment" forty one times, "condemnation" twice, "damnation" three times, and "accusation" twice. What was the judgment of the valley of Hinnom? If we turn to the nineteenth chapter of Jeremiah we shall see that grand old prophet going forth into the valley of Hinnom, and there, with gleaming eyes and ringing voice pronouncing a bitter judgment upon Israel! In Matt. 23:33; Jesus locates this judgment of *gehenna* as yet future for the Jews; it began at the siege and destruction of Jerusalem A.D.70,

when they literally ate the flesh of their own children in the "siege and straitness wherewith their enemies and they that sought their lives straitened them." Jer. 19:9. The Lord had warned them to reform, "lest my fury go out like fire and burn that none can quench it." Jer. 21:12. This judgment of *gehenna* has been the cup of His fury which God has said He would take out of the hand of Israel and put into the hand of those who had afflicted them. Isa. 51:22,23. The enemies of the Jews, then, are to enter this fiery *gehenna* when Israel comes out of it. Let us turn to Isaiah 30; In the first part of this chapter the prophet describes the sins of Israel; then, from verse 13 and on, he tells of their punishment; then he tells of their restoration to their land, verse 19 and on, and of the blessings in store for them. In verse 26 he says: "The light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound. This surely was not the case at the return from the Babylonian captivity. What day is the Lord speaking of? The prophet Hosea tells us: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the *third* day He will raise us up, and we shall live in His sight." Hosea 6:1,2. We

read that Israel was smitten many years in the last part of the Jewish dispensation; (day;) they had no king, and were a tributary nation. Then they have been smitten all through the Gospel day, and now, as the Gospel age ends and the third day dawns, Israel is to live again in the sight of the Lord; (be raised up from the unseen condition.) This is the day Isaiah is speaking of; he says they shall have songs and gladness of heart, but he also speaks of the Lord's anger being poured out at this time, with the flame of a devouring fire; verse 27 and on.

In the last verse Isaiah says: "For Tophet is ordained of old;" (margin, from yesterday;) When was Tophet ordained? In the Jewish dispensation, or day—yesterday—when the fiery judgment was pronounced in the valley of Hinnom: "I will make this city as Tophet". Jer. 19:12. Tophet was the altar where their children were burned in sacrifice to Molech; (the word Tophet means altar;) as Tophet had flamed with the fires of these horrible sacrifices, so should Jerusalem burn with the fire of God's wrath. But now, Isaiah says, Israel is to be delivered from this fire, and another class is to enter it: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." We have seen that

this fiery judgment was the cup which was to be taken out of Israel's hand, and put into the hand of them that afflicted him. Who has afflicted the Jews during this Gospel day? The fallen church, forgetting the prayer of Jesus, "Father, forgive them," has pitilessly afflicted the Jews. We have shown clearly that this church, after it began to be upheld by Rome, and church and state were united, became great Babylon. Is she to receive this cup? "In the cup *which she hath filled*, fill to her double." "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. 18:6; and 16:19. Thus we see who is to enter this fiery Tophet. Jesus said that the bad in the Gospel net, (not in the world) should be cast into a furnace of fire at the end of the world; (*Gr. age;*) Matt. 13:47-50.

This is just the time that the cup is taken out of Israel's hand. This bitter cup of wrath is the fiery judgment of the valley of Hinnom, (*Heb. gai hinnom*) it is the "judgment of *gehenna*" translated in the Common Version: "the damnation of hell." The solemn warnings of a coming *gehenna* judgment are contained in the following passages: Matt. 5:22; in verse 29 Jesus says: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable that one of thy members should perish, and not that thy whole body should be cast

into hell." (*gehenna*.) See also the next verse. (Paul tells us in I Cor. 12:14-18; what body this is.) Jesus here commands the cutting off of the willfully disobedient from the communion of the church—the body. If this command is not obeyed, there must be some reason; either the person is rich, and therefore influential, or the church has become so cold that she is utterly indifferent to the commands of Jesus, the Head of the body. Such a church ("the whole body") will be cast into hell, (*gehenna*,) at the end of the age, when Jesus comes. We have in Matt. 18:8,9; a repetition of the text just considered; in this text the fire is said to be age-lasting. Mark also repeats the passage, calling it the fire unquenchable. Mark 9:43-48; R.V. he also adds these words: "Where the worm dieth not." We can get an understanding of this clause by considering the punishment of Israel; although Israel has been spiritually dead and cast out of God's sight, and has also lost all national life, yet the worm ("thou worm Jacob" Isa.41:14.) still exists, although the fire of wrath was not quenched. This gives us an illustration how the fallen church will endure the age-lasting punishment. Job said: "man is a worm. and the son of man is a worm." Job 25:6.

In Matt. 10:28; repeated in Luke 12:5; Jesus warns of the coming *gehenna* fire. In Matt. 23:15,33; Jesus is speaking to the *Jews* of the

coming of the *gehenna* judgment upon them. The apostle Peter speaks of hell, but the Greek word here is *tartarus*; II Peter 2:4; this we have fully considered in chapter IV. James is the only apostle who speaks of *gehenna*; James 3:6; the thought here is that it is set on fire (burned) by *gehenna*; (the coming *gehenna* judgment.) The rest of the apostles all speak of the coming wrath as the day of judgment. It is only too evident that this word (*gehenna*) should never have been translated "hell" (unseen, covered.) If it was too long to render it: "the judgment of the valley of Hinnom" every time, it could well have been shortened to "the judgment," which, it seems, the apostles have done. It most certainly means God's fiery judgment against sin; of the Jew first, and also of the Gentile." Rom. 2:9. The Scriptures show that the disobedient (in the church) will enter this punishment at the same time the righteous enter life; Mark 9:43; when Jesus comes in His glory; Matt. 25:31, 46. Isaiah tells us that when this fiery Tophet begins to burn upon the nations (*Heb. goi—Gentiles*) Israel will be singing for joy at deliverance. Isa. 30: 27-30. This judgment is to come at the end of the age; Matt. 13:49, 50; it is the end of "this present evil world;" the world which we have been considering in the last four chapters. The world now to be ushered in by the second coming of Christ, is called in the Bible "the

world (*Gr. age*) to come;" it is also, as were the two previous worlds, divided into *two* dispensations; these are called "times of restitution." In the first one of these "times," the overcomers of the church, the wise virgins, will be restored to life and dominion, and will prepare Israel for the position which all the prophets have said she should (later) occupy. During the preparation day, the fallen church will receive her age-lasting punishment, for this is "the day of judgment" to the church.

CHAPTER XI.

THE WORLD TO COME.

THE glorious event heralded by prophets and apostles, longed for by the true church, but feared by the disobedient, is now about to dawn upon the world, and we are to enter "the times of restitution." The Heavens must receive Jesus until the times of restitution spoken of by all the holy prophets. Acts 3:21. What is to be restored? *Life* was lost in Adam; we are to enter life again, be clothed with it. Dominion was lost; it is to be given again to the saints of the Most High. The image of God was lost; we shall bear the image of the Heavenly once more. These are perquisites of the sonship which we are to receive, (*Gr. get back again.*) Gal. 4:5. Centuries have rolled away since man went down into weakness, and now the redeemed are to luxuriate again in the presence of their God. "Unto them that *look for Him* shall He appear the second time without sin, unto salvation." And at that day, (not before,) the Lord, the righteous Judge, will give a crown to all them that love His appearing. II Tim. 4:8.

But to some He will be revealed in a very different manner: "When the Lord Jesus shall be revealed from Heaven with His mighty angels,

in *flaming fire*, (the furnace of fire) taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting (age-lasting) destruction from the presence of the Lord, and from the glory of His power." II Thess. 1:7-9. These are not clothed upon with the presence of the Lord, the glory of His power; they walk naked in that day. Rev. 16:15. This flaming judgment is the only revelation of Christ which those who have not obeyed His word will get, until, by the judgment, they have learned righteousness. In just this manner God "burned against Jacob (Israel) like a flaming fire." It has been the commonly accepted theory that the world in general comes into punishment at this time; but Jesus said it was the "bad" in the *gospel net* who were to be cast into the furnace of fire at the end of the age. "The kingdom of Heaven is like unto a net, that was cast into the sea, (the sea of humanity; the sea God was talking to Job about,) and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: (age;) the angels shall come forth, and sever the wicked (in the *net*—'the kingdom of Heaven,') from among the just, and cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:47-50. This

parable of Jesus shows us plainly that the furnace of fire which is to burn at the end of the Gospel dispensation, is a judgment upon the "bad" (the unfaithful) in the *church*, "the kingdom of Heaven." Who is going to inflict this fire? "And the ten horns (kings, governments,) which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16. If her flesh is to be eaten, leaving the bones, she is to come down into the carcase condition, (see Isa. 14:19) as did the Jews.

This great Babylon is now to drink the same cup which she put to the lips of Israel; (banishment, confiscation of property, etc.) "I will put it into the hand of them that afflict thee; which have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." Isa. 51:22,23. When this cup is taken away from Israel, and they are restored to their land and to the joyful worship of God, the prophet tells us that there is to be a *bridle* in the jaws of the people causing them to err. Isa. 30:21, 28, 29. This is nothing less than the reins of a government which does not acknowledge God. This is not to be in Jerusalem, the throne of the *Lord* is to be there; this is to be in the nations of the world outside of Palestine. "For, behold, the darkness shall cover

the earth, and gross darkness the people: but the Lord shall arise upon *thee*, and His glory shall be seen upon thee." Isa. 60:1, 2. Here are plain declarations that while the glory of the Lord is manifest in Israel, the terrible darkness of a government which rejects God, will overspread the earth, causing the people to err; that is, making laws to turn them away from God.

We will turn again to II Thes. 2:3. Paul says here that the day of Christ should not come except there come a falling away first, and that man of sin be revealed, the son of perdition; this is what is hindering or holding back, the day of Christ—this must come first. He says in verse 6: "And now ye know what withholdeth;" (margin, holdeth—that is, hindereth;) they know because he has just told them that the day of Christ cannot come till this has happened. In verse 7 he says it is already working, only he who now hinders will keep on hindering until he be taken out of the way. "Then, (when the man of sin is taken out of the way,) *then* shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth." But he is not going to be consumed until he has done his work. What is his work? He is the one who is to put the "bridle" in the jaws of the people to turn them away from God; he is the one (ten kings united forming *one* government. Ten horns upon one beast) who is to inflict the fire of judgment up-

on the unfaithful church. The man of sin who has stood in the temple (the church) so long, this proud Babylon, must be thrown down like a great millstone; this overthrow is to be wrought by the horns (kings) upon the beast. In order to do this, the God-fearing government now existing must be supplanted by one which does not pretend to own God or His laws, a lawless one—that Wicked.

The judgment pronounced upon the fallen church will never be executed while it is under a government which protects it; it will be the cruel bridle of a government which is *opposed* to Christianity which will make it desolate. This cup of wrath was to be given her when it was taken away from Israel's lips, when Israel is restored to their land and to God's loving favor.

All signs point to an early fulfillment of the promises to Israel. Are there any signs of a government which is unfavorable to the present religious system? those who say: "Christianity has not done what it professed to do for mankind, now *we* will take the reins." Yes, a cloud the size of a man's hand is already in the horizon, and it is to grow until it darkens the earth. We have no difficulty in discerning a class who are seeking the rulership of the world; they have already obtained it in some countries, and the oppression of the church has already begun in those lands. The popular

name ("the Reds'') bestowed upon this new aspirant to the reins of power, is most significant inasmuch as a people bearing this very name are pointed out in the sacred Word of God, as the border of wickedness—that Wicked! As surely as Israel is pointed out in the Word, as the people who shall have the earthly dominion, just so surely is Edom (Red) pointed out as a people who have turned away from God and His promises, yet desire to have the nations bow down to them.* They want the corn and the wine, the fatness of the earth; "The rich have had it long enough" is the cry; "It belongs to us, it is our right." How strange that the degenerate, apostate seed of Abraham should be the leaders, the "moving spirits" in this desire to rule without God; they have cast away their birthright; their God, His laws, and their land, are forgotten. Surely the name by which Jesus called the disobedient Jews of His day, is applicable to these: "Ye serpents, ye generation of vipers." As many out of all nations and classes have been joined to the true seed, even so, many out of all nations are joined to Edom, "the people of my curse." Isa. 34:5. This is the last great dragon, or rather, the last embodiment of the same old dragon, which is to bear rule in the earth.

*The Scriptures on this subject are presented in chapters V and XVI.

Opposed to Christianity as this Socialistic, Communistic body is, something must be supplied to take the place of the church. When Jeroboam took the ten tribes away from Rehoboam, Solomon's son, he knew that the worship of God would draw the people back to Judah, hence he made some gods to take the place of the God from whom they had been separated. Even so, this red ruler will see the need of a church, and Paul tells us that the lawless one is to be accompanied by a false, lying, wonder working system which is to deceive those who have not loved the truth—the Word of God. II Thess. 2:9. Jesus also spoke of the rise of false Christs and false prophets, who should show great signs and wonders. Matt. 24:24. As the Scriptures show us beyond a doubt that this strong delusion is to exist, it is evident that it will be tolerated, if not upheld, by the God-rejecting government which, as a dark cloud, is to overspread the earth. This cloud, we can see, is already arising; its companion, a false, miracle working religion(?) is also arising: and we now have a large anti-christian sect, a so called "church" ready for service in unison with an anti-christian government. Costly buildings, imitation preachers, testimony meetings, testifying to what? to salvation through the blood of the Lamb? Nay, testifying to the power of the *mind* to heal and work miracles, that mind which is enmity to God!

And it does work miracles, there is no denying that; but oh! let us not bow down to that adversary of God, that Satan! Jesus has warned us of these false prophets, working miracles, which should make their appearance in the last days of the Gospel age; deceiving, if it were possible, even the elect. As the fallen church did not become "the man of sin" until it was united to and ruled over the beastly powers of this world, even so, may not the anti-christ, "the wicked one," be formed by a union of a God-rejecting government, with an equally God-rejecting, miracle working, false church? We know that the religious system which, upheld by the authority of government, made war upon the saints, headed up into one supreme head. It is not impossible that the wicked one, the coming system, may also be headed by one having the qualities of leadership; perhaps one who is also a strong exponent of the miracle working mental powers.

Be that as it may, the Word clearly shows that coming governments are to hate the fallen church, and burn her with fire; it also shows that a miracle working false church is to exist, when the unfaithful church of Jesus Christ goes down in judgment. Alas! many are leaving the worship of God for the counterfeit; exalting the mind, the enemy of God, into the very place of God; this is nothing less than falling down and worshipping Satan. This counterfeit will be countenanc-

ed by the lawless government whose hatred of the church will become more pronounced as they get the reins of power; (the "bridle;") it will be a fitting consort to the God-rejecting red system, a civil and ecclesiastical lawless *one*. The civil part of this coming regime says: "Christianity is a bluff;" the ecclesiastical part boldly sing: "Each soul is its own redeemer". The sign of the end of the age is here, many false Christs, a counterfeit of the sonship.

As the head of the red dragon is the carnal mind ruling without God in the nations of the world, even so his ministers, his body, is any class posing as ministers of righteousness, angels of light, yet "doing the will of the flesh and of the mind". The church-hating government which is to put down the present religious system, (Rev. 17:16, 17;) worships no God but self; the pseudo religious system he will favor will naturally be one which worships the same god he does—self.

"Leave God, forsake Jesus" will be the command; this is "the bridle in the jaws of the people causing them to err". Isa. 30:28. Does the fallen church realize that this enemy is coming on apace? She does indeed, and is exhorting her followers to be true, come what will. This is the great tribulation, the *gehenna*, the age-lasting punishment, the flaming fire which is due when Jesus comes in His glory. This is the agent who will be used to punish the un-

faithful church, while the bright shining which proclaims the presence of the King, is shining forth in Palestine to the joy of Israel. With what terrible majesty events are sweeping on; Palestine, as a "goodly heritage of the host of nations" has been given to the Jews; meanwhile the red hand of the God-rejecting "lawless one" is reaching out to seize one government after another, and the darkness is creeping over the earth. This is the hand which will push Babylon (the fallen church) down from the pedestal where she has sat as a queen, thinking she should see no sorrow.

This is the hand which will put the cup of wrath to her lips, the same cup which she once filled for others; for "God hath put in their hearts to fulfill His will." When? When the cup of fury is taken away from Jerusalem's lips, and she arises from the dust. Isa. 51:17, 23. 30:26,27. Jer. 50:4,13. That time is at hand, and the bitter cup is filled and ready for the shrinking lips of a fallen church.

If this punishment is to be age-lasting, it cannot well be a seven year period. Prophetic students will do well to prayerfully consider the Word and see if the Prince who was to confirm the covenant with many, was not the Messiah. See if Messiah the Prince did not confirm the covenant with many at the end of the Jewish age; and thus the seventy weeks determined upon "thy people and upon thy

holy city....to make reconciliation for iniquity, and to bring in everlasting righteousness,... and to anoint the Most Holy," are *all* fulfilled. The day (age) of Jacob's trouble is about over, thank God! They have suffered enough, and the time is now at hand for them to have gladness of heart under their spirit filled teachers. Isa. 30:20,29. Who are these teachers? The answer to this question brings us to a consideration of the other great event of this time of restitution, the exaltation of the faithful. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the restoration of the dominion to the sons of God; the third upward step, the third Heaven.

CHAPTER XII.

THE MANIFESTATION OF THE SONS OF GOD.

WHAT joy to write of these blessed overcomers, who are now to enter life; having suffered with Christ, they shall reign with Him—have dominion. These have waited for their Lord to return and give them a seat with Him on His throne. We have tried to show that the kingly power they will then share with Jesus, is the restitution to the position of sonship; that Jesus manifested the glory of this position when He was here on earth: "This beginning of miracles did Jesus and manifested forth His glory."

This glory, once possessed in paradise, had been lost; and mankind has had no hope of a restoration to that glorious position until Isaiah breathed out the secret: "Unto us a *Son* is given, and the government, (princely power,) shall be upon His shoulder." This princely power Jesus had, He was a king among men; it was this mighty life He laid down to bring many sons unto glory. This is the glory which is to be revealed in us, and the groaning creation is waiting for the manifestation of the sons of God, because their glory will be manifested, as was the glory of Jesus, in healing and blessing. If this be the case, the question will be asked: "Are we not going to be caught up to

Heaven when Jesus comes?" Let us turn to I Thess. 4:17; for our answer; we will give a word for word translation of the original Greek text: "And the dead ones in Christ will be raised first; afterwards we, the living ones: those being left over, at the same time with them, shall be caught away in clouds, for a meeting of the Lord, into air"— *Emphatic Diaglott*. The Greek word *harpazo*, translated caught up in this text, (A. V.) occurs also in Matt. 13:19; also Acts 8:39; and is rendered caught away in those instances. The lexicon defines it thus: To grasp hastily, to snatch up, to carry off. The Bible certainly teaches a literal, personal, second coming of Jesus; (Acts 1:11;) if this be so, He is going to come to some locality; wherever this is, His people, (the overcomers,) are going to be taken; caught up and away to meet Him in the air and come down with Him. "The Lord my God shall come, and all the saints with thee". Has any hint been given us as to where this descent will occur? Let us examine the Word very closely on this point. When Jesus had been telling His disciples about the day when the Son of man should be revealed, He said: "I tell you, in that night there shall be two men in one bed the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left". Of course His disciples asked Him the same question we are asking now:

"Where, Lord?" And He said unto them: "Wheresoever the body is, thither will the eagles be gathered together." Luke 17: last four verses. The Greek word *soma*, translated "body" here, was used in the time of Christ when speaking of either a dead or a living body. Which did Jesus mean? Matthew tells us when he records the same discourse of Jesus; (Matt. 24:28;) for he uses the word *ptoma*, which means a dead body, a fallen thing—a carcase. When, therefore, the apostles asked Jesus: "Where, Lord?" His answer indicates a gathering of eagles around a carcase. It is of the greatest interest to us to know what carcase Jesus had reference to; Who had died, and because of this death, had fallen? The answer comes solemnly: "Son of man, these bones are the whole house of Israel." *This* is the carcase which has lain a mute witness to the truth of God's prophetic Word. We are led to ask the question, as did the Lord of Ezekiel: "Can these bones live?" As Ezekiel was helpless to answer, the Lord answered: "I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live."

Ezekiel stood there twenty five centuries ago, and watched in vision, the restoration of the house of Israel; but we of the last thirty years, have had the grand opportunity of standing by and seeing the reality! We have seen the resurrection of a nation; and it has occurred in just

the order described by Ezekiel. Let us turn to his program and compare it with the actual facts which have occurred in our day. First, Ezekiel is shown the whole house of Israel, as the carcase of a man so long dead that the bones only are left, and these very dry. Eze. 37:11. Then, as he prophesied, there was a noise; (*Heb. voice*;) verse 7; then a shaking, (movement,) took place; then a gathering together into bodies. Next, (ver.8,) sinews came upon them; then the flesh was restored, then the skin, and lastly, (verse 9,) from the four winds came the breath of life, and lo, a nation lived again!

Now, What are the facts as we have seen them? First we heard a voice, the voice of Zionism; this was A. D. 1897, exactly twelve hundred and sixty years after the capture of Jerusalem by Mahomet. Then began the Zionist *movement*; (the shaking;) and they rapidly gathered into Zionist *bodies*; then they began to gather, not "the sinews of war," but the sinews of a nation struggling for rehabilitation—money. It requires money to build the seats of justice, learning, and all the paraphernalia of government. (the "flesh".) This last could not be done till their land was restored to them; and so, right in order, it has been given them, and the "flesh" of this governmental body has already begun to appear, vast sums having been provided for its completion. We have come thus far in the restoration; as the skin is a protection

to the human body, so is a good government, a just law, a protection to a body of people, a nation; this they have, although self-government has not yet been given them. The next in order is the breath of life which God commanded the four winds to give them; what are these four winds? We will turn to Dan. 7:2. "Behold, the four winds of Heaven strove upon the great sea". We know that this is war, for the Word tells us that the four winds are four nations: "And upon Elam will I bring the four winds;.... and I will cause Elam to be dismayed before their enemies". Jer. 49:36, 37. It took only one nation, (Rome,) to deprive Israel of the breath of life; (national existence;) but God here commands *four* of them to restore it. These four nations, "the big four", voted to restore the national existence of the Jews, not knowing they were moving in obedience to the Divine command. And now the restoration to *spiritual* life is due, for God has promised that also; this cannot be brought about by the governments of this world, hence Israel is yet a carcase — a fallen thing — in the sight of God. "Now, if the fall of them be the riches of the world,.... what shall the receiving of them be, but life from the dead"? Rom. 11:12,15. *This* restoration must be brought about by spiritual forces. Now Jesus says the eagles are to gather around this carcase; Who are these eagles, and what are they gathered for? As the Scriptures furnish

us with the understanding of what the carcase is, we turn to them for an explanation of the eagles. We find there that nations are likened to eagles, as, like birds of prey, they pounce upon weaker nations; but we must remember that the nation we are considering is a *carcase*, and, as eagles do not eat dead things, Jesus cannot be speaking of birds of prey; He is speaking of another class. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." Isa. 40:31. The same prophet speaks of this gathering in another place, (chapter 60: 1, 8;) and he says it is to be at the time that the glory of the Lord should be seen upon Israel. He says: "Who are these that fly as a cloud, and as the doves to their windows"? Paul answers this question: "Then we which are alive and remain shall be caught up together with them in clouds; (the definite article is not found before the word "clouds" in the original,) to meet the Lord in the air". I Thess. 4:17. Will not each one thus caught away be enveloped in a cloud as Jesus was? "He was taken up and a cloud received Him out of their sight." These eagles "fly as a cloud", and they are not gathered to devour, but to defend Jerusalem. "So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend

Jerusalem; defending also He will deliver it; and passing over He will preserve it." Isa. 31:4,5. The same prophet tells us that the Zion upon whom the Lord is going to arise and shine, is the same Zion that was forsaken and hated. It is thought by some that these are promises to the spiritual Zion; but they are to the one that was forsaken; the one who languished as one dead, the great carcase that Ezekiel saw resurrected.

Now Jesus says that we are to be taken where the carcase is; and Paul says we are to be caught away to meet the Lord; so Jesus is also to be where this resurrected nation is. What is the object of this? Just this: the Lord God is now going to give Him the throne of David, according to the promise; for Jesus is the Prince of the house of David.

Where is this nation to be? "And I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall *no more* be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:14,15. This cannot be the return from the Babylonian captivity, for they were again cast out after that return; but now they are no more to be pulled up out of their land. But God

has promised Israel something more than a national "healing", He has also promised a spiritual healing: "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God". Who is going to lead them to God? "And I will give you *pastors* which shall feed you with knowledge and understanding". What will be the result of this teaching? "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more". Jer. 3:15, 16, 21, 22.

God has also said: "And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. 23:4. Under these faithful shepherds the Lord will "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced". Zech. 12:10.

Isaiah says: "The Lord will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee;.... thine eyes shall see thy *teachers*: and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it". Isa. 30:19-21. Who are these

teachers? The prophet Daniel gives us a hint: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And they that be wise (*margin, teachers,*) shall *shine* as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Dan. 12:1, 3. Here we see that the teachers Israel is to have, are to shine forth in glory. We notice that this shining forth is to take place at the time Daniel's people are delivered, when their great Prince stands up. Is not this the Prince of the house of David? He has come to bind up the hurt of His people, and heal the stroke of their wound. Isa. 30:26. The prophet Hosea tells us that this is to be done in the third day. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the *third* day He will raise us up, and we shall live in His sight." Hos. 6:1,2. We know that the smiting of Israel began the last part of the first day of their existence as a nation: this day is called the Jewish dispensation; they were also smitten all through the Gospel day; now Jesus tells us that at the end of this world, (age—the second

"day,") the righteous are to *shine forth* as the sun, Matt. 13:40, 43. This must be at the coming of Jesus, "the great Prince," for the Word shows us that His coming is at the end of the world. (age.) Matt. 24:3. His coming, then, closes the second day, and begins the third, the day of Israel's healing; the day when the great Prince stands up for Daniel's people, and the teachers shine forth. On this blessed third day, when Jesus comes, His people are to be caught away to meet Him "where the carcase is". Matt. 24:27,28. They are then to shine forth in glory as they enter the joy of their Lord; the joy of binding up the hurt of His people, and healing the stroke of their wound. The prophet Isaiah, when speaking of the deliverance of Israel, said: "And I will restore thy judges as at the first, and thy counselors as at the beginning". Isa.1:26. Jesus has told us who these judges and counselors are: "In the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel". Matt. 19:28. These are the counselors God has promised to Israel; these are the pastors after God's own heart, the shepherds, the shining teachers who will say: "This is the way, walk ye in it." We now see the reason for gathering the saints "where the carcase is," they are here to bless and guide Israel.

This is a throne of spiritual power and dominion; for Paul says the kingdom of God

consists in *power*; I Cor. 4:20; and Jesus said the kingdom of God had come nigh when He manifested His power. Matt. 12:28.

This is "the power of the world, (age,) to come", of which we have had but a foretaste in this Gospel age. Heb. 6:5. This is the highest *earthly* condition to which the people of God can attain; it is the restitution to the glory in which mankind was created, terrestrial glory. This is the visible phase of the kingdom of Jesus, a glory which the people who are to be ministered to, can bear. God seems to have ordained that the great kingdom which is to be given to "the Prince of the house of David", should be typified by the kingdoms of this world; they all have a king, an upper house, (as the house of lords, in England,) and a lower house, (as the house of commons.) Now the Scriptures tell us that without holiness no man shall see the Lord, the King; therefore Israel cannot see Jesus when He comes. The word also tells us that those who are raised from their graves, are raised spiritual bodies; I Cor. 15:44; they are born of the spirit, and are unseen, like the wind. This is the celestial glory, the "upper house" of this glorious kingdom.

This glory flesh and blood cannot inherit; (verse 50;) this is the glory which Jesus entered when He arose from the dead. Luke 24: 26. But we have seen that He had a glory while He was yet living upon earth, after the

voice from Heaven had proclaimed His Sonship; John 2:11; this glory is to be revealed in the living saints; this is the adoption, (placing as sons,) for which we wait. Rom. 8:18, 23. These are, for a while, in the terrestrial glory; this is the "lower house"; a part, and a very necessary part, of the kingdom of Jesus; and for this manifestation of the sons of God, creation is groaning.

This is the third glory which God bestows upon His people; we read of the first glory in II Cor. 3:7; the glory of the Law ministration; we see that it was a glory which was to be superseded by the glory of the Gospel dispensation, the second glory; ver.11. In Rom.8:18, also many other texts, we are told of the glory which *is to be* revealed in us, the third glory. Paul tells us that this glory, for which we wait and yearn, is the adoption, (placing as sons,) ver 23. We know that the first glory was given to God's people who were in the flesh; and also the second glory; the third, the restoration to the position of sonship in which man was created, (Luke 3:38,) is also to His people in the flesh. Each of these glories is an uplift towards God. When God called out Abraham and gave his seed His righteous law, He told them He would place them on high, above the nations which were round about them; this was the first uplift. The glory of the Gospel, the second glory, raised the people of God far above those

under the Law; here we may partake of Christ, the tree of life; "He that eateth me, even he shall live by me." We are thus restored to the sustained life in paradise, into "Heavenly places in Christ;" this is the second uplift. The coming of the third glory restores the position of sonship, and with it the dominion: "Let them have the dominion;" this is the third uplift. Into this paradise Paul was caught up in vision, and he called it the *third Heaven!* II Cor. 12:2,4. Jesus, the second Adam, was in this dominion when He was here on earth, and He said He was in Heaven; (John 3:13;) and so He was, He was in the third Heaven, the paradise which Paul caught a glimpse of in vision. Jesus was made, (begotten,) under the Law, in the first glory; when He was twelve years old, He began to get the call to go about His Father's business; He was full of the Spirit, but did no miracles, for He had not yet been clothed with the princely power: He was in the second glory.

When He received the official "placing", "(This is my beloved Son)," and was manifested as the Son of God, He entered the third glory, the third Heaven. But when He rose from the dead, He "ascended up far above *all* heavens;" (Eph. 4:10;) and entered the celestial glory. Thus the Head of the church went from glory to glory.

The scriptures which have been quoted in these pages, show clearly that Jesus is to restore

the glorious third Heaven estate to His people, (Acts 3:21,) when He comes to establish His kingdom. These are the "good and faithful" servants who will have authority, one over ten cities, another over five. Luke 19:17,19. The manifestation of the sons of God, for which creation has been groaning, is thus commenced. and it is to "*the Jew first.*" Rom. 2:9,10. As the Jews have been first to endure the tribulation and anguish of judgment, so shall they be first to enjoy the glory and peace of Messiah's kingdom. The "bright shining" from the many sons brought to glory, will thus commence in the East; for it will first shine out upon Jerusalem, and, in process of time, it will be seen even to the West. Matt. 24:27.

"Thy watchmen, (the pastors God has given them,) shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8. This has a fulfillment in the Gospel age, but the watchmen have been very far from seeing eye to eye; even the apostles differed, Paul seeing clearly the blessedness of faith, James laying more stress on works. But when the Lord brings again Zion, and the watchmen get the dominion, they will see eye to eye, and not till then.

Now, if we turn to Rev. 14:2; we shall read about a voice from Heaven; *one* voice; "And they sung as it were a new song;...and no man

could learn that song but the hundred and forty and four thousand." This is Israel, twelve thousand of each tribe, learning the song. Who is singing so perfectly "together" that it is one voice? "Thy watchmen"! Are they in Heaven? Yes, the same Heaven Jesus was in before He was crucified; the same third Heaven which Paul got a taste of, when he heard the unspeakable words not lawful, (the Greek word here signifies, not allowed,) to be uttered. It was not time then; Paul was getting a glimpse of the glories of the age to come, the third glory which was due when the Lord should bring again Zion. With the voice *together* these teachers, shining forth in glory, poured forth a volume of song "as the voice of many waters, and as the voice of a great thunder"; (the seven thunders which John, as well as Paul, was not allowed to write?) And Israel, listening, learned that song.

"These were redeemed from among men"; ver. 4; (they were gathered out from the nations where they had been scattered in a dark day of judgment;) "being the *firstfruits* unto God and to the Lamb." Yes, Israel is the firstfruits of the blessed millennial reign of Christ. In this same chapter John tells of the warning by the angel against obeying the beast, whose cruel rule is spoken of in the preceding chapter; and Isaiah tells us that when Israel is learning the blessed song, there shall be a "bridle in the jaws of the people, causing them to err". This

is the rule of the beast, the anti-christian government which performs God's will against Babylon. How truly the prophet saw that "darkness should cover the earth, and gross darkness the people," while the glory of the Lord should be seen upon Zion. This glory is the manifestation of the sons of God; the teachers who, like Elijah, restored Israel to the worship of God. This is an *Elijah class* who are sent to Israel before the great and dreadful day that shall "burn as an oven," (Mal.4:1,5;) to prepare them for the work which God, by all His prophets, has said that they, (Israel,) should do; that is, subdue the nations unto God. Before Israel can be used to tread down (ver.3,) the governments of earth,(which have become the government of the beast—the anti-christ,)they,(Israel,)must be healed themselves; ver. 2; hence this *Elijah class* is sent to them, (ver. 5;) to get them ready for their future work as the rod of God. As Elijah walked with Elisha for a season, so will this *Elijah class* be with Israel; and as the mantle of Elijah fell for Elisha, so will the honorable, glorious garment of sonship power fall upon Israel; "To Israel pertains the sonship." As the end of the thousand years reign of the church (on the earth,) draws near, Jerusalem will have been made ready to put on her beautiful garments and begin to smite the waters; (the people); then the wrath of God is poured out on the vine of the earth. Rev. 14:19. As Elisha was

anointed for a work of power, so will Israel be anointed to reign in terrestrial glory.

The scriptures on this subject will be given in chapter X V. The prophet John was sent to Israel in the spirit and power of Elijah, and did a preparatory work for the founding of *spiritual* Israel; but the work of this Elijah class will be for literal Israel, the restored carcass. No doubt the very same Elijah who was caught up to Heaven in a chariot of fire, (We do not know where Elijah went, but we know that he did not go into the *condition* which Jesus entered; "No man hath ascended up to Heaven, but He that came down from Heaven;" John. 3:13) will be one of the saints who will thus gladly enter in to the joyous work of their Lord, as spiritual judges and counselors of the restored Palestine. "And they reigned with Christ a thousand years." Israel will be under these judges just as they were under judges when they first entered Canaan; (Isa. 1:26;) they had no king but God; after this thousand years is ended the *kingdom* will be restored to Israel; the princely power will be given them. Unto the daughter of Zion shall come the first dominion. Micah 4:8.

How evident that they are not ready for this at the time of restoration to their land; they need the work of the teachers who are to shine forth in power when Daniel's people are delivered. This is not a dominion of superior intellect-

uality, nor force of arms, but of Jehovah ruling in His people; the kingdom of God. We have seen that the glory which is to be revealed in the sons of God, is the third glory which is to be given to the people of God; the third uplift; the third Heaven; the ruling position in paradise.

If we turn to Gal. 3:24; we shall find that God's people under the law, in the first glory, were in the condition of childhood. Paul says here that the law was a schoolmaster, (*Gr. paidagogos — child leader*,) to bring us to Christ. As a child is led along to school, so the law is said to lead along the chosen people to Christ. But when the second uplift was given, and God's people entered the second glory, (the Gospel,) Paul refers to the church as a chaste virgin, betrothed to Christ. II Cor. 11:2. The "child" is grown up now, ready for a still greater experience; and so we have the parable of the coming of the Bridegroom, and the *third* condition is seen to be that of a bride. This illustrates the oneness with God, the Word. They are united to, and in the position of submission to Him, typified by a bride; at the same time, because of this union, they are in a position of ruling power, headship. This is typified by manhood, and so they are called the sons of God; it is a dual position, exactly as occupied by Christ when He was on earth; He was *under* God, but *over* Israel; (those who accepted Him, the church.) "And they

that were ready went in with Him to the marriage." A remarkable statement was put into the mouth of a heathen king, many centuries ago: Abimelech, king of Gera, told Sarah that Abraham was to her a covering of the eyes. Now this is just what the Heavenly Bridegroom, the Word of God, is to His people; and just what the Word of God was to Adam and Eve. It was life that covered—entirely surrounded—them, thus preserving them as long as they abode in the Word.

"In the beginning was the Word, and the Word was with God, and the Word was God." "In Him was *life*." When our first parents left the Word, (commandment,) of God, their eyes were *opened*, (they had lost the *covering* of their eyes, left the Heavenly Bridegroom,) and they knew that they were naked; thus life departed from them and their posterity. But, joyful to relate, the Bridegroom is coming back, and we are to enter life again, be swallowed up of, (surrounded, covered by,) life. II Cor. 5:4. The covering with which a bride is enveloped is a sign that she is under her husband's authority; (I Cor. 11:10; *margin*;) it is, therefore, a sign that she *has* a husband. When the covering of life, the bridal canopy, is given to the church, it will be a sign that those who have it are married to Christ; and also a sign that Christ, the Bridegroom, has come. The glory we have been considering, is a restitution

to the condition in which man was created, and God pronounced it "good;" it is interesting to note that the Hebrew word for bride is *kallah*, (the perfect one—Young.)

Now we know that the people of God did not remain in the estate of childhood; they are not to remain in the virgin estate; are they to remain in the bride condition? We have always thought this last was the perfect estate, and so it is—perfect humanity! But we must not forget that God has given "exceeding great and precious promises, that by these ye might be partakers of the *Divine* nature." II Pet. 1:4; this is the celestial glory, far beyond the highest earthly, (terrestrial,) glory. Why are we promised a share in the Divine nature? Because we are the body of Christ, the Firstborn; this is, in fact, a company of firstborn ones. Heb. 12:23. James 1:18. Now the Word shows us that God claimed *every one of these as His own*. Ex. 13:2.

We find that there were three classes of firstborn ones in Israel.

The firstborn of their sons;

The firstborn of unclean beasts;

The firstborn of clean beasts.

We will consider, for a moment, the firstborn of Israel. We find that God took the Levites instead of the firstborn—they represented them, and were presented *as* the firstborn to Aaron, the high priest, for service. Num.8:16,19.

When Jesus, our great High Priest, "entered into Heaven itself, there to appear in the presence of God for us," (Heb. 9:24;) He needed some to minister to the "heirs of salvation" during the Gospel age; and so a company of saints arose from the dead, coming out of their graves after His resurrection. Matt. 27: 52,53. Not all of Israel arose at this time, for Peter said: "David is not ascended into the Heavens." Acts. 2:29,34. This was a company which was resurrected *before* the rest of Israel, they were the firstborn, and they were presented to Jesus as ministers—Levites. These were the resurrected prophets, for the angel, (messenger,) who was sent to John on the isle of Patmos, declared that he was one of them. Rev. 22:9. These, doubtless, are "the spirits of just men made perfect," spoken of in Heb. 12:23.

The firstborn of unclean beasts also belonged to the Lord, but they were not to be presented at the temple, as they were not clean; they were to be redeemed with money, and the money was to be presented to Aaron.

We will now consider the firstborn of clean beasts; these were holy, and we find that they were to be sacrifices to God; they *must* die and be presented to Aaron. Num. 18:17,18. Now Jesus, "the Lamb of God," was "the firstborn of every creature"; (Col. 1:15;) and He gave "Himself for us, an offering and a sacrifice to God." Eph.5:2. After this sacrifice He entered

a higher glory, the celestial. The covering of life which tented over Him was removed that He might be sacrificed for us. "Though He was rich, yet for your sakes He became poor; (He was divested of that mighty clothing that He might die for us;) that ye through His poverty might be rich." How about the followers of the Lamb, His "sheep"? We seem to hear the apostles loving exhortation that we present our bodies as living *sacrifices* unto God. Rom. 12:1. Why is this? That we may be firstborn ones, and may be presented to the High Priest. There is a call to this, and it is an Heavenly, (celestial,) calling; (Heb. 3:1;) the body of Christ are called to follow their Head beyond the veil, (the flesh, Heb. 10:20;) into the very presence of God; 9:24; this is "the high calling of God in Christ Jesus." Phil.3; 14. He laid down His life for our sakes, and not for ours only, but also for the sins of the whole world; we lay ours down for His sake. "He that will lose his life for my sake, shall find it"; they will find the life more abundant. Jesus says: "I am come that they might have life, (be clothed with it,) and that they might have it more abundantly." (*Gr. above the common.*) That is, they who presented themselves as living sacrifices to God, as Paul earnestly besought them to do, would have the Divine nature, the life more abundant. We have a blessed type of this in Benjamin, the younger

brother of Joseph. It is well known that Joseph is a type of Christ, our "Elder Brother"; he had but one own brother, and it cost the life of the mother to bring forth this son; hence she named him Benoni, (son of my sorrow;) but his father gave him a new name: Benjamin; (son of my right hand.) Now, after Joseph came up out of the pit, and all power was given unto him in Egypt, his brethren came seeking food, but failed to recognize him. He then told them that they should not see his face again except Benjamin was with them; when they sought him the second time, therefore, they had "the son of the right hand" with them. They were then given a feast, and Benjamin's portion was five times as much as theirs; then Joseph's own cup was given Benjamin, and he was claimed by Joseph; then he revealed himself to his brethren.

As we consider the main points of this beautiful picture, we see how Jesus went down into the deep; (*Gr. abyss*—the bottomless pit;) we see also the Lordship of our Elder Brother in shadow; then we see the younger brother, brought forth by death, whose portion is to be the life more abundant; those who are to drink the cup He drank of. We see that Jesus will never be revealed to His brethren, (the Jews,) unless this "son of the right hand" is with them, for this is the class who prepare Israel to meet their Messiah. But the portion of this own brother

of the Lord, will be five times as much as Israel's; it will be "the life more abundant." What is the right hand position? God raised Jesus "from the dead and set Him at His own right hand in the Heavenly places". Eph. 1: 20. "The right hand of the throne of the Majesty in the Heavens". Heb. 8:1. Can any member of Jesus' body be satisfied with less? This is the *crown* of life which only one company are said to wear; the "elders"; (the first-born.) This company sat on seats, (thrones,) surrounding the throne of God. Rev. 4:4. "At the right hand of the Majesty in the Heavens!" As flesh and blood cannot inherit this kingdom, this company must be born of the spirit. Jesus says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The eye of flesh cannot see them, for that which is born of the Spirit, is spirit. This is the celestial glory which Paul speaks of; the Divine nature, which is very far above the terrestrial glory. One glory, (the honorable, glorious garment with which we were clothed upon,) must depart from us, or the sacrifice can never be completed, and the celestial glory entered. We have shown in chapter V of this book, that Elijah's mantle typified this covering; when he ascended up to Heaven, this mantle fell from him and was appropriated by Elisha. Is not this a perfect type

of the way the covering will depart from the remnant of the body of Christ, the Elijah class who have been ministering to Israel as teachers, and they will go from the terrestrial to the celestial glory, leaving the garment of sonship power to Israel? But we must not forget that Elijah crossed Jordan before he went up. Yes, the inheritance of this remnant of the body of Christ is on the *other side* of Jordan; they have gone over armed, (clothed with power,) to help their brethren get their inheritance; (see Num. 32;) but now they want to go to a better country that is an Heavenly; they want to join the rest of the body of Christ. We have seen that these are the firstborn, the firstfruits; there is then to be a *harvest*.

Jesus, the Son of God, was the seed that fell into the ground and died; a harvest from this seed would, of course, be "many sons brought to glory"; and the body of Christ is the firstborn of these sons, *God's portion*. Paul says we are baptized into this body by the Holy Ghost. I Cor. 12:13. This is done when we consecrate ourselves as living sacrifices unto God. These are the ones who have part in the first resurrection; they are the firstfruits who enter life at the beginning of the reign of Christ. When this thousand years is finished, the "rest of the dead" live; (they enter life, are clothed with it;) Rev. 20:4,5; this is the harvest.

Let us turn to Rev. 14; and see what John tells us about the time of this harvest. He

first tells us of the gathering of Israel, the one hundred and forty and four thousand who had the Father's name written in their foreheads. Ver. 1; we know this is Israel, for God said: "Thou art called by the name of the Lord." Deut. 28:10. John then tells of their learning the song (redemption's song?) from their teachers. ver. 3. Then the warning is given not to worship the beast; ver. 8, 9; showing that the darkness of anti-christ is over the rest of the earth at this time, bringing the age-lasting judgment upon great Babylon. Then he speaks of some blessed ones who are to finish their labors and die in the Lord; ver. 13. Are these who have been preparing Israel for the sonship position, now to finish this work and cross Jordan before they ascend up to the celestial glory? Will this remnant of the body of Christ who were left alive at the coming of the Lord that they might minister to Israel, now follow their Master through death before they ascend up into that celestial kingdom which *flesh and blood* cannot inherit?

John now goes on to speak of a revelation of Christ; ver. 14. This revelation is not to the church, the firstfruits; the Lord was revealed to them, and they lived, (entered life,) a thousand years previous to this; the *harvest* is now to take place, ver. 15; and the "rest of the dead" are to live. Israel is now ready to say: "This is our God, we have waited for Him"; and

Jerusalem is ready to put on her beautiful garments—be clothed with life. We have seen that when they get the dominion, they are to “break in pieces the nations”; hence John tells us that the vine of the earth is now to be cast into the great winepress of the wrath of God. ver. 19.

This subjugation of the nations releases those who have been oppressed by the “bridle”, (the anti-christian government;) and so John sees a company who have obtained the victory over the beast, and they are singing the song of Moses and the Lamb. chap. 15: 2. This is the time when the Word of God, (the Bridegroom,) “treadeth the winepress of the fierceness and wrath of Almighty God.” chap. 19: 13, 15. This judgment upon the nations comes *after* the judgment of “the great whore”, great Babylon; ver. 2; after the marriage of the Lamb, when the bride who has been made ready, puts on her beautiful garments. ver. 7, 8. The garment of power is now to fall for Israel, and the waters, (people) are to be smitten; but the body of Christ is to follow the Head, far above the third heaven, (the *bride* condition,) from glory to glory; from the terrestrial to the celestial. How do we know this? Turn to Rev. 21, and look at the last, closing picture we have in the Bible of the body of Christ. Where do we see it? Paul tells us what to look for when he says that Jesus Christ is the chief corner stone of the temple: “In whom all the

building fitly framed together groweth unto an holy temple in the Lord." Eph. 2: 21; we are, then, to look for the *temple* in this picture.

John says: "I saw no temple therein"; (it was unseen like the wind, just as Jesus said;) "for the Lord God Almighty and the Lamb are the temple of it." Was the Lamb, (the corner stone,) alone? Nay, the rest of the building, His body, is with the Head. As, in the first creation, God called their name Adam, so are the body of Christ one with their Head; the Christ, the anointed *one*. This kingdom flesh and blood cannot inherit; they are to have a celestial body like unto His glorious body; "partakers of the Divine nature." Now, in this wonderful foreview which God has given us in His Word, this holy temple is shining, radiating light upon a city which is far beneath it—the new Jerusalem. As this beautiful city is called the *bride*, it is evident that the body of Christ is far above those in the bride conditon; the third heaven, the terrestrial paradise glory.

What does the Scripture tell us about this bride?

CHAPTER XIII.

THE BRIDE, THE LAMB'S WIFE.

THE opening chapters of the Bible present to our view the first Adam, head and body, and a bride; even so the closing chapters paint the scene of the second Adam, head and body, and a bride. Who is this bride, this city? "Who is she that looketh forth as the morning fair as the moon, clear as the sun, and terrible as any army with banners?" It is not the body of Christ, that glorious body is the *temple*. We remember that, in the creation of the first Adam, God created him, (head and body,) first; then He took a small part of his body, a rib, and builded it, (*margin*,) into a woman, a bride. Thus part of his body formed the neuclus, as it were, of the bride. In the creation of the second Adam, God has followed the same procedure. Jesus Christ was the beginning of the creation of God; He was the Head; throughout the Gospel age God has been building the body of Christ, an holy temple in the Lord. Each lively stone for this building has been ground and polished before it was laid away; there will be no sound of a hammer when this temple comes together, no more blows to endure. These having died with their

Head, will be raised in celestial glory when Jesus comes, a glory which flesh and blood cannot inherit. Now we know that a small part of the body of Christ will be in the flesh and blood condition when Jesus comes; "we that are alive and remain;" (that are left. R. V.)

Why are they left? Because they have not died; they have presented themselves living sacrifices to God, and have been baptized by the Spirit into the body of Christ, but have not yet completed the sacrifice, have not yet been laid away in death. Why? Because the King needs some shepherds in terrestrial glory for a while; His sheep, (Israel) cannot endure the brightness of the celestial glory, and they are to have some teachers who are still veiled in flesh as Jesus was. Heb. 10: 20. These, clothed upon with life, will bask in the glorious presence of the Sun of righteousness and will reflect that brightness upon God's favored people, Israel. These are the wise, the teachers who will shine as the brightness of the firmament, while the resurrected saints in celestial glory, shine as the stars, distant suns. And they are distant indeed, "afar off;" (Luke 16: 23;) above Israel, who, as well as others, has now forever lost the opportunity to attain *that* glory, (the celestial,) for the "gulf" has now opened between them. The wise virgins, the teachers, who went in to the marriage, the third glory where they reign

with Christ for a thousand years, having been begotten to the Divine nature, are to go from this glory and another is to enter it. The Gentile church which was called last, has been *first* to enter the bride condition; after this remnant have done their appointed work and have gone to that other glory with Christ the Head, the "tender eyed" one, the weak eyed one who could not see well, will be welcomed to her right as the bride. We have a type of this in Gen. 29:17, 27; only in the anti-type the first is the last, and the last first. Matt. 19: 28-30. The adoption, the third glory, was promised to Israel who has been blind, (weak eyed,) and the gifts and the calling of God are without repentance. Here, then, we see the bride, the city of God; here is the queen who is to stand at the right hand of the King, (the Christ, head and body,) in gold of Ophir. The right hand is a position of power: see Matt. 26:64; it is the dominion, the ruling power in terrestrial glory. It is only too evident that Israel is not ready for this marriage when Jesus comes and begins His reign, for they are yet in the estate of childhood, (under the Law, the "child-leader;") they have to grow up first. Solomon describes the joys of the marriage which was entered by those who were ready; (the wise virgins. Matt. 25:10.) He tells of the call to the beloved to rise up and come away, for the fig tree putteth forth her green figs. Song

of Solomon, 2:13. When the fig tree, (Israel?) which was cursed and withered away, is restored and puts forth her green figs, (see Matt. 24: 32;) *then* will the church hear the call: "Arise, my love, my fair one, and come away." Then the invitation is extended to the daughters of Zion, (Israel,) to go forth and behold the King with the crown wherewith His mother crowned Him in the day of His espousals. Song. 3: 11. Now Israel is yet under the Law, the "child-leader," and so Solomon goes on to speak of a *little sister*, (chap. 8:8;) and enquires what shall be done for her. It seems that they decided to build a palace of silver, for we have seen that the work immediately began of building up this unprepared people into the faith of the Son of God. This will take a thousand years, for the Word tells us that "the rest of the dead lived not, (did not enter life, the bride condition,) till the thousand years were finished." When they finally enter it and are clothed upon with the house from Heaven, it will be of gold: "And the city was pure gold."

Let us glance at a few of the promises to Israel: we will first turn to Eze. 36:35; and find a promise that their land which was desolate, should become like the garden of Eden; this is very fitting since the inhabitants thereof are to be in the paradise, (third Heaven,) condition.

While their land is to be thus restored and beautified, the promises to Israel are very sweet.

"The Lord hath appeared of old unto me, saying: Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Jer. 31:3, 4. But we shall see that she is not to remain a virgin, for the testimony of the Scriptures, as though they were written by one hand, proclaims that Israel is to be in the third glory, the beautiful bride of earth's Sovereign.

"And I will betroth thee unto me forever; I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hosea 2:19,20. In her "former estate," (see Eze. 16:55;) Israel was called Jehovah's bride, but her backslidings had separated her from Him and He had put her away. Jer. 3:8. But His heart yearned for her, and He cried through the prophet: "Turn, O backsliding children, saith the Lord; for I am married unto you." Ver. 14. She was not yet ready, however, and finally became forsaken and desolate. But the Lord, looking far into the future, and seeing her repentance, speaks through Isaiah thus:

“Thou shalt no more be termed ‘Forsaken;’ neither shall thy land any more be termed ‘Desolate:’ but thou shalt be called ‘Hephzibah,’ and thy land ‘Beulah:’ for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isa. 62:4,5. Now, as the first Adam, head and body, ruled over the bride which was afterwards builded, so Christ, the second Adam, head and body, will rule over this bride, built after the Christ is complete. Isaiah gives us a good description of this wonderful city: let us glance at it. Turn to Isa. 54:4-13. “For thy Maker is thine Husband; the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer: . . . O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all

thy borders of pleasant stones.' This is the same city that John describes, the one upon which the light beamed down from the temple. Rev. 21:19-23.

Thus the forsaken, desolate Israel is pictured as the bride adorned, ready to enlighten the nations. What kind of light is going to come from this beloved city? "And her light was like unto a stone most precious;" (ver. 11;) that is, she *reflected*, like a sparkling jewel, the light which shone upon her from the temple. No stone, however precious, emits light; it can only reflect the light which shines upon it. When Jesus was here upon earth, He reflected the glory of the Father, for the Word says He was the brightness, (*Gr. apaugasma—reflection,*) of God's glory. Heb. 1:3. This was while He was here in terrestrial, earthly glory; when He rose from the dead He entered another glory, the celestial. Now, after Paul had said that the glory of the celestial is one, and the glory of the terrestrial is another, he immediately adds: "There is one glory of the sun, and another, glory of the moon." We know that the moon reflects the light of the sun; it is therefore typical of the reflecting glory, the terrestrial. If we turn to Rev. 12:1; we shall see these two very different glories illustrated. John saw a woman clothed with the sun, and having the moon under her feet, she was *treading* upon it. We notice that the Hebrew word *radah*,

which signifies "to tread," is translated "dominion" in Gen. 1:26; the moon, therefore, was under the dominion of the woman clothed with the sun. This shows us that the church, who is in the celestial glory, the radiating, light giving glory of the Sun of righteousness, will have dominion over Israel, who is in the terrestrial, (moon,) glory, reflecting that light, as a precious stone, down upon the nations.

As the moon was taken out of the earth, to give it light and be its attendant, (*Gr. satellite*,) so was Israel taken out of the nations, exalted high above them, that they might enlighten and bless them. And, as the moon rules the waters, making the tides, so will the powers which will then be entrusted to Israel, control the people, (the "waters,") of the earth. "For the nation and kingdom that will not serve thee shall perish." Isa.60:12. It is most significant that Israel's deliverance from Egypt took place on the fourteenth day of the month, when the moon was full; that is, when it fully reflected the glory of the sun. Even so will the coming of the sonship, when they fully reflect the glory of the Father, bring the deliverance, the redemption, (loosing away,) promised in the Word. This is the time when the house from Heaven clothes them, the city will then be pure gold.

We know that the chosen people of God were often called "Zion" in the Word; when Israel,

(restored to Palestine,) listens to her shining teachers proclaiming Jesus as the Messiah and manifesting His glory, they will be built up into a new Zion, waiting for the glory to come which is a defence; (covering;) Isa. 4. They have not come to Christ in time to be the temple, but they will be the *new* Jerusalem, the Zion, the congregation which He has purchased. Ps. 74:2. "That great city," the bride.

We have used the word "Israel" in speaking of the restoration of the Jews; we feel justified in this because the apostle Peter addressed his epistle to the twelve tribes; evidently there were representatives of the ten tribes mixed with Judah. But the prophet tells us that the divided kingdom of Israel should become *one* in the hands of the "son of man." Eze. 37:17. The ten tribes, designated as "Ephraim," had been carried away captive many years before Judah's punishment began; they were "lost" in the sea of humanity. Into this "sea" the Gospel net was cast and "gathered of every kind," forming the church of Jesus Christ. We have seen that part of this church, the wise, are to shine forth in glory when Israel's Prince stands up; that they are to be the promised teachers. Under their ministrations God will give a "new heart and a new spirit" to His repentant people. Eze. 36:26. Thus literal Israel, restored to their land, (ver. 24,) is to be made spiritual by the reception of the Messiah; they are to be joined

to spiritual Israel, those who are "Jews inwardly." But Ezekiel said that they were to be joined to the stick of Ephraim, the ten tribes! We are forced to the conclusion that the lost tribes are to be found in the Gospel church which is to be united to Judah in the hand of the Son of man, the Messiah, typified by Ezekiel; and we can see that the same promise is made to one as to the other. Jer. 51:20. Rev. 2:27. We said above, that part of the church, the wise, are to be Israel's teachers when Jesus comes; how about the other part, the foolish virgins?

It will be remembered that this same question was asked in the last part of chapter VIII. of this volume, as to what should be the portion of that part of the Gospel church (the foolish virgins,) who, like Israel, failed to go in to the marriage. We noted in that chapter that these had not the oil, the Holy Spirit; they had not been baptized by the Spirit; into the one body of Christ; therefore when Christ, (Head and body,) began to "reign in mount Zion gloriously," these were not among the number; they were not ready for the first resurrection. We have seen that this marriage is the third glory to be bestowed upon the people of God; the entrance into life, a *resurrection* to the life lost in Adam. The firstfruits entered this condition a thousand years before the harvest, the "rest of the dead." But now the thousand years reign in terrestrial

glory of those who entered life, (the ^{bride}drift condition,) at that time is about over, and the rest of the dead are to live—enter life. Rev. 20:4,5. That part of the church who failed to be among the firstborn, yet are sons of God, have gone through a chastening: "Whom He loveth He chasteneth;" this chastening has been the fire of God's jealousy: "For all the earth shall be devoured with the fire of my jealousy." Zeph.3:8. We have a type in the law which gives some instruction in regard to those who go through the bitter test of jealousy. Num. 5:14-31. The Lord here instructs Moses that when a man's jealousy had been aroused in regard to his wife, she was to be brought before the priest, and a cup of bitter water should be given her to drink. If she had been unfaithful to him, the result of this test would be that she should become a curse and a reproach; if she was pure, she should be free from the curse, and should be restored to her husband. Now the jealousy of the Lord has been aroused, and the test applied; a bitter cup is to be put, not only to the lips of the unfaithful church who united with the beastly governments of this world, but also to the lips of those who, although they separated themselves from the harlot, yet through lack of oil have become worldly, and have worshipped the golden calf of money, even as the ten tribes worshipped the golden calf of Jeroboam. Has not the late world war been a

bitter cup to Christendom? Many are the fears that have been expressed that these same conditions will result in such keen dissatisfaction that an upheaval of government will take place, and that very class get control who hate the church and are eager to make her a curse and a reproach, like the woman in the type before us; the one who had done trespass against her husband. Ver. 27. While the fire burns against her, will not the other class who have been found innocent, however "foolish" they may have been, make ready for the Bridegroom at the same time Judah is making ready? We have found that Judah has made herself ready for the bride condition during the reign of the firstborn; but, as Judah is not all of Israel, neither are they all of "the rest of the dead," who are now to enter life. We have seen that the promises include the ten tribes as well as Judah, and that they will be found in the followers of Jesus, the Messiah. It may be enquired: "How will they escape the persecution?" We have an illustration of how one class can be delivered from persecution, while another class still languishes under it, in the deliverance of the Protestants from the persecution of Catholic governments, while the Jews have suffered on, a carcase abhorred. Even so, may there not be a deliverance provided for the erring "foolish virgins" under the rule of the anti-christ, while the guilty church

goes down into the carcase condition—becomes a curse and a reproach? But she is to have a double judgment; she will not only endure the fire inflicted by the ten horns, but she will suffer the loss of a seat on the throne when the rest of the dead enter life and dominion, and the *united Israel*, purged by judgment, is placed upon the throne of spiritual power. Of this transformed Zion, David sang saying: "Beautiful for situation, the joy of the whole earth is mount Zion,...the city of the great King". For this the earth is waiting "groaning;" this is not the manifestation of the first-born sons, *they* were to minister to Israel, hence the catching away; this is to be "the joy of the whole earth." When the Lord Jesus descends from Heaven with a shout, and the firstborn sons, the "little flock," ascend up into the third Heaven, the holy city condition, they are caught away to meet the Lord and minister to Israel—"gather His elect," for they are priests. Rev. 20:6. But the second company do not have a promise of being caught away, they are simply promised the adoption, the sonship, a *spiritual* exaltation. This is the redemption, (loosing away,) from the weakness, the infirmity which compasses us about; as the children of Israel were delivered from Egypt at the time of the passover. The instructions to Moses ordained that they should observe this typical supper yearly on the fourteenth day

of the first month. If any were away on a journey, or were defiled by a dead body, they had the privilege of keeping it in the second month. What a type is presented here. Many "foolish" ones will be away on other business than the Lord's; when Jesus comes; many will be defiled by that dead body, the "old man" which they ought to shun, and will be hindered from having a share in the first passover; they failed to be among the firstfruits. But there is to be a *harvest*, a passover in the second month, and they who are purged by judgment will have part in it; will mount up into the third Heaven. Paul did not know whether he was caught up bodily or not, the power upon him was so great; but we know that the "fall" of man was a descent from a high spiritual position; a restoration to that position therefore, is not an ascension into the sky, but a placing on high, in a position of power and authority. We have seen that Judah is to be brought to Jesus; the foolish virgins were already His, but they needed purging—a chastening; this they will get, and together with Judah they will be ready for the second passover, and will form that great city the bride, which will now be over a large part of the earth: "Fair as the moon, clear as the sun, and terrible as an army with banners." We have seen that Israel's desert is to "blossom as the rose;" the people who have been like the carcase of a dead nation,

will be restored. We know that the terrible chastening through which they have passed, was prompted by the Fathers love for His son "Israel is my son, even my firstborn, saith the Lord." Ex. 4:22. We know that this chastening will work the peaceable fruits of righteousness. How about that other disobedient son, the fallen church? that other carcase. Paul tells us that the wrath of God cometh upon the children of disobedience; and Jesus says it is an *agelasting*, *gehenna* fire. What are the results of the judgment to be in the case of the fallen, erring church? who, having received the rich portion that fell to her, went far away from the Father, and wasted her substance with riotous living; "glorified herself and lived deliciously." Rev. 18:7. Does the similarity of the two cases go as far as the judgment only? Will not the Father who said to Israel: "Yet return again unto me" say also of this prodigal son: "He was dead, and is alive again; he was lost and is found?" We have often been impressed, as we roved delightedly through the blessed Word, by the parallelism existing in the Scriptures between Israel and the Gospel church.

It would be both interesting and instructive to collect a few of them together; we shall find that the course of the outward, visible church, has been in the past, and is to be in the future, an exact duplicate of Israel's history from beginning to end. When we have followed this

parallel to its end, we shall have looked down the vista of the "ages to come," and have seen the immeasurable compassion, the unsounded depths of the Father's love as never before; we shall have seen, in fact, His tender welcome to the prodigal son.

CHAPTER XIV.

THE PRODIGAL SON.

WE understand by the Scriptures, that Israel was God's chosen, beloved, peculiar treasure—His bride; that she was unfaithful to Him, for which He meted out a bitter chastening; that she will repent and be restored, and be clothed with princely power which will bless and enlighten the nations. The Scriptures treat voluminously on all these subjects, and we will take a text from each and arrange them in succession; showing her call, her position, her fall, her judgment, her restoration, and her enduement. Parallel with these we will place the scriptures which speak the same things concerning the church—the second house of Israel. After the church was united to the beast, she became Babylon, (confusion,) and we will proceed with the parallel using that name; for as we read of the judgments upon Babylon in the fifty first of Jeremiah, we see that the language in many places is identical with that used in Rev. chapters 17 and 18, to describe mystic Babylon, the fallen church. As Jerusalem, God's bride of olden time, foreshadows the bride condition, the great holy city, even so Babylon typifies the fallen day-star, the great enemy of both literal and spiritual Zion. In like manner

also, pagan Rome, the great red dragon of the Patmos vision, prefigures the last and greatest serpent, the anti-christ. We can now see that when God spoke by His prophets concerning Babylon, He was foretelling, in type, the fate of spiritual Babylon, the fallen day star. The parallel follows.

THEIR NAME.

Israel is called "the mount Zion which He loved." Ps. 78:68.

The church is called "the city of the living God," "mount Sion." Heb. 12:22, 23.

THEIR POSITION—A BRIDE.

"I am married unto you saith the Lord." Jer. 3:14.

"That ye should be married...to Him who is raised from the dead." Rom. 7:4.

THEIR CROWN.

"And I put...a beautiful crown upon thine head." Eze. 16:12. Lam. 5:16.

"Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

THEIR FALL.

"Thou hast fallen by thine iniquity." Hosea 14:1..

"There shall come a falling away." II Thes. 2:3.

THEIR NAME CHANGED.

Jerusalem, "spiritually called 'Sodom' and 'Egypt.' Rev. 11:8.

"Mystery, (spiritual) Babylon the great". Rev. 17:5.

“How is the faithful city become a harlot.”
Isa. 1:21.

“The mother of harlots and abominations of the earth”. Rev. 17:5.

“Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting.... thy lovers will despise thee; they will seek thy life”. Jer. 4:30.

“And the woman was arrayed in purple, and scarlet and decked with gold and precious stones and pearls”. “And these shall hate the whore, and shall make her desolate.” Rev. 17:4, 16.

THEIR JUDGMENT.

“For a fire is kindled in mine anger, which shall burn upon you”. Jer. 15:14.

“She shall be utterly burned with fire, for strong is the Lord God who judgeth her”. Rev. 18:8.

“I will make Jerusalem heaps, and a den of dragons”. Jer. 9:11.

“Babylon shall become heaps, and a dwelling place for dragons”. Jer. 51:37. Rev. 18:2.

“I will recompence their iniquity and their sin double”. Jer. 16:18.

“Double unto her double, according to her works”. Rev. 18:6.

“O Jerusalem, which hast drunk....the cup of His fury”. Isa. 51:17.

“To give unto her, (mystic Babylon) the cup of His wrath.” Rev. 16:19.

“I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and of the bride, the sound of the millstone, and the light of the candle.” Jer. 25:10.

The same is said of mystic Babylon. Rev. 18:22, 23.

“That upon you may come all the righteous blood shed upon the earth”. Matt. 23:35.

“And in her was found the blood of prophets, and of saints, and of all that are slain upon the earth”. Rev. 18:24.

Even the *duration* of their punishment is identical.

“I will chastise you seven times for your sins”. Lev. 26:28.

“And seven times shall pass over thee, until thou know that the Most High ruleth”. Dan. 4:32.

In this last quotation, the Word of God shows the king of Babylon as a great tree, the height of which reached unto Heaven; and the leaves thereof were fair, and the fruit thereof much; in it was meat for all: the beasts of the field had shelter under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. In just this way Jesus describes the church, the “kingdom of Heaven.”

“As the days of a tree are the days of my people.” Isa. 65:22.

The kingdom of Heaven is likened to a tree. Matt. 13:32. A great tree. Luke 13:19.

In Luke 23:31; Israel is spoken of as a green tree which should become dry; (because the axe was laid unto the root of it?)

The same is said of Babylon: "Hew down the tree, yet leave the stump thereof". Dan. 4:23.

We will find a promise for both of these trees, for "There is hope of a tree, if it be cut down, that it will sprout again, and send forth boughs like a plant". Job 14:7.

THEIR RESTORATION.

"Thus saith the Lord God: In the height of Israel will I plant it...and all the trees of the field shall know that I, the Lord,...have dried up the green tree, and have made the dry tree to flourish". Eze. 17:22-24.

"And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee after that thou shalt have known that the Heavens do rule". Dan. 4:26.

THEIR ENDUEMENT.

"For Jerusalem's sake I will not rest, until the righteousness thereof go forth as *brightness*, and the salvation thereof as a lamp that burneth". Isa. 62:1.

"Mine honor and *brightness*, (Babylon was a fallen morning star,) *returned* unto me". Dan. 4:36.

In this picture which God has given us, we have a perfect type of the seed which Jesus

spoke of, which grew to be a great tree, and the birds of the air found shelter in it; in this way He illustrated the kingdom of Heaven, the Gospel church. The history of the church, past, present and future, is written in the Word of God, and a review of it shows us that it is a replica in every detail of the tree Nebuchadnezzar saw, which, the prophet told him, "is thou, O king." Babylon as a whole, is represented by Nebuchadnezzar here, just as the kingdom of Israel is often spoken of as "Jacob" in the Scriptures. This tree is described as being first a blessing, a shelter; then came pride, self-exaltation; then a bitter judgment which restored the right mind; and lastly, a worship of, and exaltation of the Most High.

Even so the tree which Jesus described, the church, at first fulfilled her mission to feed and shelter all; then spiritual pride and self-exaltation crept in; she accepted the honors heaped upon her by converted (?) emperors, and took a seat with them upon the throne, sharing the government with them. By this union with the beastly ruling powers of this world she became Babylon — confusion, and the solemn commandment will go forth: "Hew down the tree;" the seven times punishment is coming upon this other gold bedecked woman, "Mystery, Babylon the great."

What were the results of the punishment in the type we are considering? No more exalta-

tion of self, no more talk about the honor of his own majesty, ("a mouth speaking great things,") but he blessed the Most High, and praised and honored Him that liveth for ever.

As he did this, his honor and brightness returned unto him, and excellent majesty was added unto him.

Two more illustrations will complete this wonderful parallel between Israel and the Gospel church. It is a peculiar fact that there is a historic character in the Old Testament, and a parable in the New, which shadows forth the wealthy estate of Israel, and their loss of all. This fact, as all others, is duplicated in regard to the church. Let us turn and read the story of Job; we shall see a perfect picture of Israel's history, past, present and future, as we have seen it outlined in the Word of God. We see them in their halcyon days, (Job. 29:4,5;) as they looked down upon the Gentile dogs. 30: 1,8. Then later, by these same despised ones, they are made desolate; ver.14. Stripped of all by their adversaries, they have refused to abjure the faith of their fathers. 2:9,10. As blindness departs, (42:5;) they will repent in dust and ashes, (ver.6,) as they behold the righteous one. Notice the plaint of Job, 30: 9-31; it is almost identical with that of Jeremiah; as he mourns over the pitiful estate of Israel. Lam. 3:1-18. This experience came upon Job for a witness to Satan, the adversary; even

so the judgments came upon Israel for a *sign*. Deut. 28:46. No greater witness than the fulfillment of God's Word to Israel, could possibly be given to an unbelieving world.

Last of all, when God turned the captivity of Job, he had twice as much as he had before. So also will Israel; for they will not only be restored to their land, and to national existence, but they will be endued with the princely power of sonship.

We also have a parable in the New Testament which describes this same rich man, the torments which came upon him, and the final lifting up of eyes and beholding the true seed of Abraham. Luke 16.

Let us now briefly recall the old Testament character, (Nebuchadnezzar,) representing the church. He is here likened to a tree; his riches. his self-exaltation, his fall, his casting out to dwell with beasts, are faithfully pictured. After this affliction, at the end of the days, his eyes are lifted to Heaven and the *right mind* is restored. He is not only restored to his former glory, but excellent majesty was *added* to him. Now turn to the New Testament parable showing forth the same fallen one. Luke 15. First, a bounteous portion is given him in answer to his call, giving him the true riches; then he departs from his Father, goes far away from His will, (the "falling away,") and devours the living with harlots. Then he is sent out with the

swine, (beasts,) just as Nebuchadnezzar was, and no man gave unto him; yes, this fallen church will be an abhorring unto all flesh. At last "*he came to himself;*" Ah! he too had been out of his right mind, as had Nebuchadnezzar; and he said: "I will arise and go to my Father: and will say unto Him: "Father, I have sinned against Heaven and before thee." He now seeks a servants place, but not so is the cry from the Father's heart: "My *son* was dead, and is alive again; he was lost, and is found!" And now the joybells begin to ring as the *best robe* is brought forth; yes, the beautiful garment of sonship is for this reclaimed son also—excellent majesty! The parallel is complete.

Does not this parable show forth the career of the church in every detail? They sought and obtained the rich portion that was promised them; the departure from God took place, the adultery with the world, and they will be sent out into outer darkness. "There shall be weeping and gnashing of teeth." Can such robes as these ever be washed white? Will these also praise and honor Him that sitteth upon the throne, as did Nebuchadnezzar of old? Methinks I hear a voice: (Is it that of the elder son, who has never departed from his Father?) What! *that* church restored which has shed the blood of the martyrs? No, never! But listen to the voice of the Father of mercies: "Son, it was meet that we should be glad." Are *you*, my

brother? Is this too great a mercy for that Being who is Love? Remember, the blood of saints and prophets, yea, even of the beloved Son of God, was laid at Jerusalem's door; yet her sins, though like crimson, shall be as wool. Who would think that the rebellious, adulterous, house of Israel would ever hear such words as fell from the lips of the prophets, inspired by the God of love: "Behold, I will allure her, and speak comfortably unto her." Hosea 2:14. "Thou hast played the harlot with many lovers, yet return again unto me, saith the Lord." Jer. 3:1.

Jesus has said to the church that he who does not from his heart forgive his brother his trespasses, will be delivered to the tormentors till he shall pay his debt. Matt. 18:34, 35. "So much torment and sorrow give her." Rev. 18:7. We must not think for a moment, that the torment spoken of in this text, pays the debt! nay; we are bought with a price, and we belong to God; we owe *ourselves* to Him, and the judgment, (the "torment,") only brings the disobedient to the place where they are willing to pay this debt, yield themselves to God. "Whom He loveth He chasteneth."

We tried to show in chapter V that the "old man" is the *diabolos*, the cast down one called Satan, (adversary,) because he is the adversary of God; he is also the adversary of the new inner man, the new creature. Is not this the

adversary that Jesus has reference to in Luke 12:58, 59? He says here: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; (the adversary, the "old man;") lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

The professed church of Jesus Christ is moving, day by day, towards the judgment seat; as they go, they have an adversary to combat, the "old man." This adversary is very reluctant to give up his hold upon them; but he must be overcome in order to obey the new Master, Jesus, the Word. At the great day when the reward is given, that part of the church who have overcome this adversary, will be given a seat with Christ upon His throne. That part who have not been delivered from him, will be delivered to an "officer," (the agent chosen by the Lord,) who will cast them into prison. This prison is the pit into which Babylon, the unfaithful church, is going down; the "officer" is the antagonistic government, the ten horns on the beast. "For God hath put in their hearts to fulfill His will." "Thou shalt not come out thence till thou hast paid the very last mite." Will they come out then? We read in Rev. 7:14; of a great multitude

which *came out* of great tribulation, having washed their robes. What is this tribulation? Is it not the "torment" which is threatened? Paul tells us of a class who are saved "so as by fire;" I Cor. 3:15; this can be nothing less than the "furnace of fire" which is to burn at the end of this age, into which the "bad" in the Gospel net were cast; it is the fiery judgment of *gehenna*. Paul also tells us that there shall be tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; the tribulation upon the Jew is closing now, and it is due to begin upon the Gentiles. Isaiah says: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness". Isa.26:9. In just this way Paul delivered one who had sinned, to Satan, (any adversary,) for the destruction of the flesh, that the spirit might be saved in the great day of the Lord Jesus. Is it not for this very reason that the fallen church is delivered to the tormentors in a judgment that comes *before* the great day when the kingdoms of this world are judged, that she may be brought to repentance and thus be saved in the great day of the Lord Jesus?

It may be hard to see this restoration now; at one time Israel thought that they were the only objects of God's love and care: but as the years rolled away and the purposes of God unfolded, some among them came to see that the door

of faith had been opened to the Gentiles, and that they were to be brought in to the Divine favor. The Gospel church has said the same thing that Israel said: "His mercy closes with us;" and now the time has come when some of us see that our Father's mercy is so boundless as to restore the fallen Israel to her "former estate." Eze.16:55. But now, dear "elder son," look a little farther yet, and see the repentant, fallen church weep her way back to God.

When we come to the time when we think the door of mercy is closing, God's Word echoes sweetly down the ages: "His mercy endureth *for ever.*" He will seek the lost sheep; He will seek the piece of silver. We are led to exclaim, as did the aged peasant woman, who, upon reaching an eminence hitherto unscaled, and beholding a distant village nestling in the shadows, cried: "Why, there is a parish beyond ours!" No doubt, as the end of the first part of the millennial reign of Christ draws near, the people of God will, with softening eyes, behold the truth on this subject shining forth from type and shadow in the Book of books.

This is indeed a forward look into the ages; the bitter cup of wrath is not taken out of Israel's hand until the close of this Gospel dispensation; it is then put into the hand of great Babylon, and the age-lasting fire of judgment begins to burn against her, and will continue through the coming age. We can get

an idea of this *gehenna* judgment by considering the manner in which we have looked upon the carcase of Israel in this age. The worm, ("thou worm Jacob,") has not died, though national life is gone, neither has the fire been quenched.

In perfect accord with this statement of Jesus, is the remark made at a large meeting in Boston, by an eminent Rabbi of New York: "We have been tried by all the fires of the world and have not been consumed." How true! Praise God, they are to be healed the third day. The fallen Church has been a dead, lost son, who has been dead *four* days; but the voice of the Master will ring out to this captive in the pit: "Loose him, and let him go"! Yes, this captive is also to have the losing, (redemption,) which accompanies the placing as a son.

There was a family in Judea which Jesus loved; they seem to stand out as one of the many pictures in the sacred Book. The first one mentioned is Martha; this one was troubled about much serving, like God's people under the law of works; these God loved first. Then we see that class pictured out, (Mary,) who are justified by faith and sit at Jesus feet: these are loved next. And last is mentioned Lazarus, the one in the position of manhood, (a *ruling* position;) this is the position of one who has sought and obtained the portion of goods, which, if faithfully used will bring the reward of a

seat on the throne when Jesus comes; if abused, will bring punishment. Matt. 24:49-51. This last beloved one has fallen sick and has died; ("there shall be a falling away.") Now we see the coming of Jesus shadowed forth; this is not the coming to His church, for that takes place the third day; this scene shows the coming to *Israel*, after they have been prepared, hence Martha meets Him first. Her first request is for the dead brother; Jesus sends her for Mary, the one whom He justified without works, but *only* justified; and Mary arose quickly and came unto Him. Her first cry is also for the dead brother; all go to the tomb, the prison house of death, and Jesus weeps! And then the Lion of Judah roars, and the prey of the terrible is taken away and the lawful captive delivered.

This is just what the prophet said Jesus would do: set the captives free, loose those who were appointed to death; if this incident in the New Testament is a prophetic picture, how marvelous a work of grace it shows forth, both in the hearts of Israel and the persecuted church! The fallen church is a fallen brother, spiritually sick: yes, "thou art dead;" Rev. 3:1. Can it be that when Israel meets her Messiah, and is placed upon the throne, that she will plead for the carcase which has lain outside her gates so long? Isa. 66:24. Can it be that the church which has been persecuted by this fallen brother will be moved to "pray for them which

despitefully use them, and persecute them?" Will Jesus be moved to compassionate weeping, even as he wept over Jerusalem? Yes, in the ages to come He will show the exceeding *riches* of His grace; "Father, forgive them!" They failed to judge themselves, (I Cor. 11:31;) and God has judged them, that the spirit might be saved in the day of the Lord Jesus; that great day which is now to burn as an oven against the nations of earth. For now the Lord will roar out of Zion, and utter His voice from Jerusalem, (Joel.3:16;) as the dominion is given to the daughter of Zion, and He seats His beloved upon the great, white throne.

CHAPTER XV.

THE GREAT WHITE THRONE.

HOW unspeakably precious is the thought that the last great judgment is to be administered by a *white* throne. We have seen that great Babylon, seated upon the throne of the dragon, (a throne that was very far from white,) executed the judgment upon Israel. Then we have seen by the prophetic Word of God, that the age-lasting judgment upon Babylon is to be administered by a throne equally black; so black that darkness will cover the earth and great darkness the people. But we know that God has given the uttermost parts of the earth for a possession to the One who suffered on Calvary, and He is now ready to bring the nations into submission to *His* laws: so, at last, a great, white throne is established and He is to break them in pieces as a potter's vessel, by His rod—Israel; the one who has been prepared by teachers clothed with the bright presence of God, during the great day of Babylon's judgment.

When a government is to be established, considerable preparatory work has to be done. Heads of departments have to be selected; various officers have to be chosen and prepared; all the many innumerable agencies have to be

instructed, made ready. We have seen that every government on this earth has either a king or a president as its head; then, under him, they have an upper house and also a lower house for the administration of government.

Even so is the blessed kingdom of Jesus Christ; our glorious Head, the King, passed through the fiery ordeal of preparation *first*, then He ascended up on high and waited for His body to be prepared.

During the Gospel day, the great day of Israel's judgment, the body of Christ, (the *upper* house of this kingdom,) has all been called, chosen, instructed and prepared; this is why the church is always called "the kingdom of Heaven". The *lower* house, the visible agents of Jehovah, are to be chosen and prepared in the great day of Babylon's judgment. There are to be a hundred and forty and four thousand sealed of the twelve tribes of the children of Israel, and the great judgment upon "earth and sea and trees" (Rev.7:3;) cannot take place until these servants of God are ready. When they ascend mount Sion, into the reigning position in this kingdom, (Rev. 14:1;) the great company out of all nations will stand *before* the throne; (Rev.15:3;) for the "great tribulation" is at an end; and the dark throne of anti-christ is now to crumble.

The restoration of the dominion is now coming to Israel, and we are to enter the

second of the "times of restitution spoken of by all the holy prophets." As the first of these "times" brought the restitution of life and dominion to the firstborn, (the overcomers of the Gospel church,) while it was also a day of judgment to the fallen church, so the second of these "times" brings the restoration of Israel to life and dominion, while it is a day of judgment to the *nations*; "the great day of God". We will first consider the entrance of Israel into the dominion. While she has been promised this of old, yet we know that she will receive it only on condition that she be married to the Heir to the throne—the Messiah. "For the Lord God shall give unto Him the throne of His father David." The King, whose "eyes were as a flame of fire," and "His feet like unto fine brass, as if they burned in a furnace," is now ready for His coronation as Lord of *all*. The upper house, the resurrected dead, those who have given themselves as living sacrifices unto God, are with Him in celestial glory; that kingdom which flesh and blood cannot inherit. Israel, to whom pertains the adoption, (the sonship, the third heaven,) is now sealed, ready to take their place in terrestrial glory as the lower house in this great kingdom. Oh! what a day to look forward to! Think of it, ye meek of the earth! We have sometimes read of a coronation scene; we read

how the jewels flashed, how the brilliant uniforms lent magnificence to the assemblage of dignitaries. But now, *now* all is white, a bright, dazzling whiteness, and the majesty of peace, power, and *love* is on each brow. Some sweet day, dear waiting, struggling one, now set at naught, this scene will surely be enacted. Jesus has given us a picture of this kingdom scene in Matt. 17:1. He told His disciples that there were some standing there who should see the kingdom of God. Shortly after that He took three of them up into a high mountain, (typical of a kingdom,) and was transfigured before them. "And His face did shine as the sun, and His raiment was white as the light." Why did He take *three*? Were not these three typical of three classes who will be taken up into the kingdom position? Peter, the one who denied his Lord, and who wept a bitter repentance of his sin, is always mentioned first; (the first shall be *last*;) he is the one whom Jesus called Satan; the one who was delivered from prison in answer to the prayers of the church, just as the fallen church will be delivered in answer to the intercession of Israel. James, the apostle who stood so zealously for the law of works, is mentioned next; does he not typify Israel, the second company?

And last is mentioned the beloved one who typifies that class who will be first, the class who prepare Israel for sonship. These are the

three classes who are to be taken up into the throne life. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the Heaven fled away; and there was found no place for them." Who sits on this throne? "The Father hath committed all judgment unto the Son." "But unto the Son He saith: Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom." "Justice and judgment are the habitation of Thy throne." When the angel Gabriel told Mary of the Son she should bear, he said: "He shall be great, and the Lord God shall give unto Him the throne of His father David." We know that He is going to share this throne with His people. Where is it to be? As it is the throne of David, we are not surprised when the answer comes from the Scripture: "They shall call *Jerusalem* the throne of the Lord." Jer. 3:17. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah. 4:8. The first dominion ever given to man was that given in Eden to Adam; "Which was the son of God." As "the sonship pertains to Israel," (Rom. 9:4;) we can see that the dominion now to be given them, is the restoration of the mighty power of sonship; it is the covering of life. "And the Lord will create upon every dwelling place

of mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." (*Heb. covering.*) "I am returned unto Zion, and will dwell, (tent,) in the midst of Jerusalem." This is the "glory of *His presence*;" the Immanuel, (God with us,) condition; the beautiful garments of power with which they will then be clothed. "Put on thy beautiful garments, O Jerusalem." "And to her, (the bride,) was granted that she should be arrayed in fine linen, clean and white; (*Gr. bright.*) Let us now read the description of the Bridegroom: "His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God." "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. And now the vine of the earth is to be gathered and cast into the great winepress of the wrath of God. Rev. 14:19. This is the time foreseen by Isaiah: chapter. 63:2-4. In the previous chapter, (ver. 6,) Isaiah tells of the preparation of Israel by her watchmen;

and in the succeeding chapter, first three verses, the prophet voices the desire for the coming of the Holy One, that the mountains, (kingdoms,) might flow down at *His presence*, as when the melting fire burneth; that the nations might tremble at His presence. Compare Eze. 38:20; where the prophet declares that all men shall shake because of the presence of the Lord, and the fire and the brimstone shall rain down. This manifestation of the presence of God in mighty power upon Israel, comes as a protection, a defence, to the beloved city. What are they to be saved from? "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." This shows us that there is to be an attack made upon Israel. Who is this enemy? "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days. " Eze. 38:14-16.

God had warned Israel by the prophet Isaiah, not to rejoice over the judgment which had come upon her enemy, Babylon; because, He told them, out of the roots of the serpent which

was crushing Babylon, should come forth a cockatrice, and his fruit should be a fiery, flying serpent—a ruler should come from them and seek to dominate Palestine, (the only country not yet ruled over by “that Wicked;”) the country where the glory of God had been shining forth for an age, preparing Israel for bridal glory.

Turn to Isaiah 14: begin at the first verse. God says here that He will have mercy on Jacob, and will yet choose Israel, and set them in their own land;” this is the time when they are restored to their land, and the teachers are given them. Then He says (ver.4;) that the oppressor, (of the Jews,) the golden city, Babylon, had ceased; in verse 12, He says: “How art thou cut down to the ground, which didst weaken the nations.” He now goes on to describe Babylon’s descent into the pit—hell. verse 15. Then He says, (ver.29;) “Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery, flying serpent.” The words “serpent” and “dragon” are often used to translate the same original Hebrew word, they are used interchangeably. We know that pagan Rome was a red, (*Gr. fiery,*) dragon, a serpent, the ruler which persecuted the church; and it must have been a “flying” serpent, because it was in Heaven. Rev. 12:3. This fiery serpent

then, is a ruler who is to come against Palestine; and the prophet goes on to say, (ver. 31;) that the city shall cry, for there shall come from the North, a smoke, (darkness,) and he shall not be alone. Does not this indicate more than one nation? We have seen that the ruler who was to crush Babylon, should sieze upon all governments, should darken the earth. The thought will now come into the heart of this Wicked: "See, here is this Palestine; we have possession of every land excep^t this one, why not make them come into our league?" Probably they will send messengers to this effect; last verse of the chapter we have been considering. Is not this the "Gog" who should come like a cloud against the people who have been gathered out of the nations? What shall the city answer these messengers? "That the *Lord* hath founded Zion;" (*this* government is serving God.) This answer will not suit this dark ruler, for they acknowledge no God, and they will come like a cloud against the holy city; then God will arise and kill the root and slay the remnant — of the serpent. Ezekiel says this is to be in the latter days; we will see what John has to say about it; turn to Rev. 19. The chapter begins with praises to God for His salvation, and also for His judgments upon great Babylon: "For He hath judged the great whore, which did corrupt the earth....and hath avenged the blood of His servants at her hand." Ver. 2.

John says he hears people saying: "The Lord God omnipotent reigneth;" (the white throne.) John locates the marriage of the Lamb right here, (ver. 7;) at the close of the judgment upon the fallen church, *before* the judgment upon the nations. He next describes the Bridegroom; verses 11 to 17. Then he goes on to tell how kings and captains and *all men* should be brought down to the carcase condition—by having the flesh eaten off; ver. 18; compare Eze. 39:17-21. Next John says: "And I saw the beast, (government,) and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army;" ver. 19. Is not this the same battle with Gog which Ezekiel describes? It surely is; and John gives us the very same end to the presumptuous attack; that is destruction by fire and brimstone; ver. 20. This is the battle of the great day of God Almighty. This is the time when the mountains, (kingdoms,) are thrown down, and the dominion is given to the daughter of Jerusalem, the *visible* agent of Jehovah. The King of kings is now to rule the nations with a rod of iron and Israel is the rod of His inheritance; Ps. 74:2; with this rod God has said He would "break in pieces the nations." Jer. 51:19, 20.

David, the sweet singer of Israel, said exultingly: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high

praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all His saints. Praise ye the Lord". Ps. 149. In the last verse of the previous psalm, David calls the children of Israel "God's saints;" no doubt they will have become saints by this time. Paul was well aware of this prophecy, hence he said: "Do ye not know that the saints shall judge the world?" I Cor.6:2. Was not the power manifested by Peter in the slaying of Ananias and his wife, a foretaste of this ruling power? also, does not the *fear* with which the apostles were regarded (Acts 5:11;) illustrate the fear which will be inspired by the "princely power" which will then be wielded by the people of the Lord? The Word says: "The slain of the Lord shall be many," in this day when "the Lord pleads with all flesh." Isa. 66:16. The nations have "forgotten God" during the time when the anti-christ darkened the earth, and they are now to be brought into subjection; many scriptures show that Israel is to have this subjugating, ruling power. "He shall subdue the people under us, and the nations under our feet." Ps.47:3. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains

(kingdoms,) and beat them small, and shalt make the hills as chaff." Isa. 41:15. "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah.4:13. This is the time when, "that Wicked" is consumed; he is destroyed by the brightness of the Lord's coming; (*Gr. parousia—presence;*) II Thess. 2:8. It is His presence in Israel. The great day of God is now dawning, when "the heavens, (ruling powers,) shall pass away with a great noise;" the nations who have forgotton God, (organized a government which ignores God,) are now to be turned into hell. Ps. 9:17, We have seen how Israel went down into hell, (Isa. 5:13, 14;) and it was a bitter judgment. Next great Babylon; Isa. 14:9. Now the beast, and the false prophet, yea, the old serpent himself, is to be cast into the lake of fire and brimstone. "For, behold, the day cometh, that shall burn as an oven." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3. The apostle Peter wrote thus of this great day: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as *a thousand years*, and a thousand years as one day!" This day, therefore, is an *age* of judgment, a thousand years. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, (John says they fled away;) and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." II Pet. 3:10, 12. This melting would form a lake of fire; as God has spoken of this lake of fire by other prophets, we will examine their testimony.

CHAPTER XVI.

THE LAKE OF FIRE.

WE will first turn to Rev. 20. In this chapter John covers a long period of time; a period stretching from the time when the ruling powers of paganism became subservient to the power of the church, to that great day when the final judgment takes place—the lake of fire. He begins with the time when the dragon, (pagan Rome,) was bound and sent down into the bottomless pit. (*Gr abyss.*) What is this pit? From the use of this word in other places in the New Testament, we find it to be death. “Who shall descend into the deep? (*Gr. abyss*—the bottomless pit;) that is, to bring up Christ again from *the dead*.” The pit into which Jesus went down, was literal death; but the descent of pagan Rome into the pit, was a descent into a dead, powerless, chained condition, such as the Word says Israel, Egypt, and Babylon went down into. Who bound him? The church whose cause he had espoused! For the time came when church and state were joined in unholy wedlock; (the secular press said very recently that they had been divorced!) After her union to the state, the church began to manifest a very arrogant spirit; in fact, she took the ruling position, the place of headship,

and the dragon was bereft of power while the fallen church "reigned over the kings of the earth;" she made it very unpleasant for them, and also for the Jews, upon whom she poured out a hot fire of persecution; thus executing the great judgment upon Israel. "And the woman which thou sawest, is that great city which reigneth over the kings of the earth." She put chains upon them which were most irksome, and they went down into complete submission to the claims of this ecclesiastical hierarchy. Thus she relegated her liege lord to the pit, where he languished for a thousand years, while she sat a queen on the throne which he had given her, an ecclesiastical ruling power; (beast;) Rev. 13:2. She was a hard mistress, as the history of that time shows; making one king stand, bare-footed, three days in the rain, awaiting an audience; naturally the love of the kings for her grew cold. When at last they broke the chains, and came up out of the pit, they gave her such a wound in the head that she was about dead for three years and a half; (during the French revolution;) but she recovered from this blow, although she did not regain all of her power, and she has been losing strength slowly but surely, ever since. After the governments shook off her despotic rule, (A.D. 1789,) her influence began to weaken; she was deprived of the temporal power in A.D. 1870, since then she has been more and more disregarded. Sports,

amusements of all kinds, are licensed by the governments on the day dedicated to the worship of God. More and more Godless are the nations becoming, and legislative corruption flourishes. Ever since the dragon shook off the trammels of the fallen church and came up 'out of the pit, he has been preparing to again grasp the reins of power; to put a "bridle in the jaws of the people causing them to err." We know that this is to be done in the day of Israel's restoration, (Isa. 30:28, 29;) and, as their restoration is evidently here, the time is at hand when the red beast will seize the reins of power. When the dragon again holds sway, he will wreak his wrath upon his former paramour, the harlot, great Babylon; for he is the one who is to burn her with fire. Let us read what John says verse by verse. Rev. 20: He first says the dragon is bound, (ver. 2,3;) that he should not deceive the nations, (by pagan philosophies,) for a thousand years: after that he must be loosed a "little season." Then, *after* he is loosed, (ver. 3,) John says the first resurrection takes place, and those who have overcome are caught away to reign with Christ a thousand years; ver. 4. Then John begins to talk about the dragon again, (ver. 7,) and he says that when the thousand years, (of Satan's binding, of course,) are expired, he will go out to deceive the nations again; ver. 8. We know that the humiliating bondage of the church was

thrown off in A. D. 1789, at the time of the French revolution; since that time the old dragon has been busy deceiving the nations again. The result has been that civilized governments are permeated with infidelity; Theosophy and Christian (?) science are given honored places in the religious world; while right here in the United States we have sun worshipers, and all the devotees of paganism. Is not this the work of that old serpent, deceiving the nations? John now goes on and tells us of the gathering of Gog and Magog to battle against God. Three influences, (chap. 16:13, 14;) are at work to this end: a mind wholly at enmity to God, lifted up in pride—the dragon; a God-rejecting government—the beast; and a miracle working *image of the church*, (that church which reigned as one of the beasts. Rev. 13:1, 2;)—the false prophet. This image has fine “churches,” Sunday services which are announced weekly along with the Christian services; it is a pretty good imitation, but it will not deceive the elect, those who hold fast to the atoning blood of Jesus the Lamb of God. These three spirits deceive the people saying: “We will have a good government, and a good church, with no God in it but *self*; and how “good” they are! With good words and fair speeches they deceive the hearts of those who do not hold fast to the Word of God.

“They are the spirits of devils, working miracles, which go forth unto the kings of the

earth and of the whole world, to gather them to the battle of that great day of God Almighty." Notice that this gathering is done by *three*. In order to have a battle, the opposing forces must also be gathered; this great battle cannot occur until Israel is gathered to the Lamb, for they are God's battle axe and weapons of war. Jer. 51:20. The gathering of Israel is done by *one*, after the coming of the Lord. Rev. 16: 15; "And *He* gathered them together into a place called in the Hebrew tongue Armageddon;" ver. 16; we find that, in the Hebrew, "Har" means hill, and "Mageddon" means the "place of God;" *this* company, therefore, were gathered into "the hill, the place of God." The "hill" is a kingdom position; the "place of God" is the Immanuel, (God with us,) condition, "the glory of His presence." Both of these gatherings take time, much time. The gathering of that people to whom the sonship pertains, (getting them ready to mount up into the hill of God, mount Zion,) will require the whole age following the coming of the Lord; while the gathering of the nations, (persuading them, by force or otherwise, to unite in one God-rejecting "red" government,) will also take the most of it. While these gatherings are going on, great Babylon will get the cup of wrath; (ver. 19;) for as each nation comes into this Godless union, they begin to persecute the church: witness Russia. These two gatherings go

on simultaneously; the one of that Wicked, the other of the hundred and forty and four thousand who are to stand on the mount Sion, "the hill" of God, with the Lamb, ready for the battle of the great day of God. As "that Wicked," (the evil government,) is allowed to trample under foot those who refuse to obey its dictates, it will become more and more proud, more and more confident of the powers of the natural man, now at their height. They take no cognizance of the fact that *God* has said: "Thy terribleness hath deceived thee and the pride of thine heart;.... though thou should'st make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." Jer. 49:16-18. Finally they think they can successfully oppose even the kingdom of God in Palestine, the fame of which must have become known throughout the earth: and they will come like a cloud against the holy city. It seems, from the several descriptions we have of this attack, (see Zech. 14: 1-3;) that the Lord will allow it to proceed to some length before He wraps the tent of His enveloping presence around the hundred and forty and four thousand "virgins," thus lifting them up into mount Sion to stand with Him in the dominion. It appears that not all who

profess the name of Israel, and have rejoiced in the blessings as they have flowed from the sons of God, their shining teachers, are now to receive the glorious defense, (covering;) for "half of the city shall go forth into captivity." Probably that part who have not whole-heartedly obeyed the voice which said: "This is the way, walk ye in it," will be left to the judgment which is now to be poured out upon the nations. For now "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel 3: 16. Isaiah confidently asserts that now "God will arise and kill the root and slay the remnant" of this serpent who has dared to think that he can take the empire from the King, the Lord of hosts. At last the One on the white horse, the Word of God, comes forth to slay His enemy with the sword of His mouth. God has waited long for this hour which He foretold by all His prophets. Doubtless Jesus was perfectly familiar with these prophecies; He knew well that the time was coming when He should subdue the nations. How hard it must have been, when "the heathen raged, and the rulers were gathered together" against Him, to bow humbly and go the way appointed!

The vision of Gethsemane rises vividly before us; we see Him wrestling in prayer for the strength to *yield* as the hour drew nigh; as His captors approach, we see "the King of the

Jews?" Nay, of all the earth, He who held the winds in His grasp, refusing to save Himself from the death awaiting Him. Once only He gave a little manifestation of His power; "and they went backward and fell to the ground;" then He yielded Himself. All those hours that He hung in anguish upon the cross, the power was with Him to overthrow His enemies, and He refused to use it. But when the covering was withdrawn from Him that He might die, and the glory of God's presence faded out of body, mind, and spirit, then the cry burst from His lips: "My God, My God, why hast thou forsaken me?" *Then* He was helpless; then He experienced humanity's weakness, and tasted the sinner's dark, fallen estate. Bitter indeed was the cup that He drank for us that we might live, that He might have a company to follow Him on white horses. He has waited long for this company, waited for Israel to be prepared, waited till His adversary has reached a dizzy height of intellectual supremacy over the powers of nature, and is now a foe worthy of His steel. Knowledge has increased mightily in the earth; wonderful inventions amaze the world; man mounts up into the air and darts from one hemisphere to the other; he goes down and makes the same journey under the water; he speaks and his voice is heard afar, while by electrical contrivances he works wonders. Are not these princes? No wonder that, in their pride they

will say: "There is no God besides man—we rule;" This is the foe that is to advance upon the holy city, this is "Gog." But God has said: "Though thou exalt thyself as the eagle, (the king of birds, the prince of the air,) and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obad.

4. When man reaches the height of his power, and the carnal mind, God's enemy, is at the zenith of attainment, Jehovah will manifest *His* power to save Israel, and then the old enemy will be cast into a lake of fire and brimstone. Rev. 20:10 The prophet Isaiah speaks of this time in this way: "For behold, the Lord, (the One on the white horse,) cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with His sore and great and strong sword, (which proceeded out of His mouth,) shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." Isa 26:21; 27:1. This is the "king over all the children of pride;" (Job. 41:1, 34;) we have seen that Pharaoh was likened to a great dragon, also Babylon, and pagan Rome. We know that the carnal mind in them was the enemy of God, *it* was the ruler, the usurper; this enemy is now to be slain by the *Word of God*. Isaiah gives us some very particular instruction in

regard to this judgment; this great thousand year "day" of God, when the earth shall melt. Let us turn to Isa. 34. He here gives us a vivid prophetic view of this great, burning day: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon *all nations*, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of Heaven shall be dissolved, and the Heaven shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in Heaven." Isaiah is certainly describing the same great day that Ezekiel spoke of; Eze. 38: 22; also Peter, and John. The same sword, the same fire and brimstone, the same people judged. But Isaiah goes a little farther than the rest of the prophets, for he tells us the name of this government; as he is addressing "all nations" it must be a league. "For my sword shall be bathed in Heaven: behold, it shall come down upon *Idumea*, and upon *the people of my curse* to judgment." The prophet Malachi tells us that the people of God's curse is Edom, the

one who sold, (despised,) his birthright. Mal. 1:3, 4. This birthright, given by prophetic blessing, was dominion; Jacob obtained this dominion, and his name was changed to Israel—a prince. He represented a nation, (Gen. 25:23;) and this nation, Malachi says, God loves. Edom also is a nation, the people of God's curse; upon this hated people, (Idumea,) this bitter judgment is to rain down. As Edom means "Red," Idumea is the country of the Edomites—the Reds. Isaiah tells us in this chapter, that this judgment is upon all nations; the dominion of "the Reds" then, is to be widespread, it is the darkness which shall cover the earth—except Palestine; it is the ten horns which shall "agree," (form a league,) Rev. 17: 17. From this league a messenger will be sent to Palestine, (Isa. 14:32;) and the city shall cry; probably the cry will go up to God for the promised "covering" very much the same as the cry has gone up for the Holy Spirit, during the closing days of the Gospel dispensation. Then God will shine forth in Israel; give them *His presence*; Eze. 38:20; the birthright blessing, (dominion,) is now bestowed, and by God's judgments upon the nations they will learn that He is God. How strange that this dark government, the Reds, this cloud, should largely be led by the degenerate seed of Abraham, who have despised their birthright—the God of their

fathers, the law of their fathers, and the land of their fathers.

They are serpents, a generation of vipers; Matt. 23:33. Their government is the last great serpent, dragon, to bear rule over the earth; Do they hate the existing religious system? "There will not be a Bible left when they get control," is the lament already arising. John tells us that the One who is to judge them is clothed in a garment dipped in blood; and Isaiah says: "Who is this that cometh from Edom, with dyed garments from Bozrah?" "Wherefore art Thou red in thine apparel, and thy garments like him that treadeth in the winefat?" "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:1-3. It was surely the judgment of Idumea that John saw; Rev. 19:13; the winepress of wrath after the harvest of sons; (chap. 14:15, 19;) that is, after Israel enters sonship. It is a red government which seeks to overthrow the worship of God, and One who is red in His apparel is coming to judge them. The devil goeth about like a roaring lion, and God sends the Lion of Judah to oppose him. Fiery serpents destroyed the children of Israel, and One made in the likeness of a serpent delivered them.

We will return to Isa. 34; ver. 6; the prophet says here that "the Lord hath a sacrifice in

Bozrah, and a great slaughter in the land of Idumea." Ver. 8, 9; "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof, (Idumea,) shall be turned into pitch, and the dust thereof into brimstone, and *the land thereof shall become burning pitch!*" Does not this describe a lake of fire? "It shall not be quenched night nor day; the smoke thereof shall go up forever." (age-lasting.) This is the same burning day that Peter speaks of, (II Pet. 3: 10;) a *world* ablaze; we have seen that John speaks of this same sea of flame, and he says that the devil, (that old serpent,) was cast into it, also all not written in the Lamb's book of life. Rev. 20:15. Now let us finish this chapter in Isaiah; ver. 11. After saying that this fire should not be quenched night or day, the prophet declares that "the comorant and the bittern shall possess it; the owl also and the raven shall dwell in it.... they shall possess it forever." Can these birds stand literal fire and smoke and brimstone? Or is God using the very same language here, to describe this judgment, as He did to describe the judgment upon Israel; let us see. Turn to Deut. 29:22, 23. "The stranger that shall come from a far land, shall say, when they see the plague of that land, and the sickness which the Lord hath laid upon it; and that the whole land thereof is *brimstone*, and *salt*, and *burning*, that it is not sown, nor

beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, which the Lord overthrew in His anger, and in His wrath."

If the Lord thus speaks of Israel's purging, as a fire and brimstone judgment, does He not mean the same when He speaks of the fire and brimstone judgment upon the nations? The fact that the owl and the raven were to dwell there, would seem to corroborate this fully. God speaks of the judgment upon Babylon in just this way. Jer. 50: 39, 40.

Isaiah tells us more of this great judgment in chap. 24: He says here: (ver. 18,) "The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high; (compare Jer. 49:16-18; in this text Jeremiah compares the overthrow of the Edomites, the Reds, to the destruction of Sodom and Gomorrah, exactly as in the case of Israel and Babylon;) and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in

the prison." In this "prison" the nations who have forgotten God will "suffer the vengeance of eternal, (age-lasting,) fire:" a fire which the Word declares is like unto the destruction of Sodom and Gomorrah. Peter says this fiery judgment is to last a thousand years. II Pet. 3:7, 8. It is the white throne judgment executed by the people of God, in whom is vested the sonship, the dominion. "Know ye not that the saints shall judge the world?" While the fire of wrath is being poured out upon the nations, reducing them to *ashes* under the feet of Israel, [the outward and "inward" Jews made one; the visible church of Christ which is "left" upon the earth,] Isaiah makes this inquiry: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting, (*Heb. age-lasting*,) burnings?" Let us see if the Scriptures answer this question.

CHAPTER XVII.

THE INNUMERABLE COMPANY.

WHO among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." (paradise?) Isa. 33.14-18. Here is a promise to some class, that they shall be kept while the indignation of the Lord is being poured out through His battle-axe, Israel. If you will turn to Isaiah 24; you will find this class spoken of again. Let us begin at the first verse; the prophet tells us here what is coming upon the earth; then he goes on, (ver. 5;) to tell of the sins of the fallen church; then he speaks of their judgment; (6-12;) he says here: "The city of confusion, (Babylon,) is broken down: every house, (church?) is shut up that no man may come in. In the city is left desolation, and the gate is smitten with destruction."

This smiting was done by the unrighteous government, the "bridle;" those who refused to obey its dictates have been purged by this smiting, and are now speaking uprightly; shutting their eyes from seeing evil, and will go safely through the great day of God, as Noah went through the flood: they will "glorify the Lord in the fires;" verses 14, 15. This is not the "first-fruits, (the body of Christ,) neither is it the harvest, "the rest of the dead;" (Judah and the ten tribes;) this is the *gleanings*; ver. 13. "As the shaking of an olive tree, and as the gleaning grapes when the vintage is done." "They shall lift up their voice, they shall sing for the majesty of the Lord," ver. 14. Not now do they speak of "the honor of *my* majesty;" they "praise and extol the King of Heaven, all whose works are truth, and His ways judgment: those who walk in pride He is able to abase." Dan. 4:30, 37. Babylon is always called in the Word: "Thou most proud;" this is the man of sin who exalted himself above all that is called God: but the seven times judgment has passed over him, (Dan. 4:23;) and he now knows that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." So now, Isaiah says: (ver.16:) "From the uttermost part of the earth have I heard songs, even glory to the Righteous;" he hears these songs while the judgment is pouring down, and "fear, and the pit, and the snare, are upon thee, O inhabitant

of the earth;" ver. 17. This is the innumerable company who have "washed their robes and made them white in the blood of the Lamb;" *their* judgment, (the great tribulation,) is now over, and the fire of judgment is burning against the nations. "Therefore are they *before* the throne, (united Israel is *on* it,) and serve Him day and night in His temple. Rev. 7:15. It seems, then, that there is work, service, for them to do; What is it? As Israel is in the throne, ("At thy right hand shall stand the queen in gold of Ophir;") in a position of ruling power or headship, the ones who are before the throne, serving, are the messengers, (servants,) of that head, doing its will as the members of the body do the will of the head. The bride is thus seen to be composed of a head and a body, as well as the Bridegroom—the Christ. "In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1. The position of Israel is a dual position. *under* Christ [His bride,] but *over* the nations, sonship, — ruling power; we see Israel referred to in the Word as Jehovah's bride, (Jer. 3:20;) and again as His son. Ex. 4:22. Jesus occupies this same dual position: under God, (God is His Head, 1 Cor. 11:3;) but *over* His body, the church. What is the name which these seven women so much desire? "All people of the earth

shall see that thou art called by the name of the Lord." Deut. 28: 10; Rev. 14:1; compare Jer. 23:6; with Jer. 33:16. These women are those members of the seven churches who fell away, have gone through the tribulation, and are now eager to serve day and night. Oh what gratitude must fill their hearts as their tears are wiped away. Having learned righteousness by the things they have suffered, they are now earnestly desirous to be called by the blessed name which Israel bears; they want the reproach, (of failing to get the *new* name,) taken away. They are willing to go without the bread, and the beautiful garments of sonship; yes, this prodigal considers himself unworthy to be called a son, but God says: "Bring forth the *best robe* and put it on him;" these restored ones are to be the messengers, (body,) of that government which now rules the earth; they are *now* to be messengers of the righteous law of Jehovah, as the fallen church was once the messenger of Satan, (an adverse government;) see II Cor. 11: 15. They will now carry glorious news to the nations who have been brought down to mourning during the great day of God Almighty. "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud." Isa. 66: 19. "After the glory hath He sent me unto the nations." Zech. 2:8. Thus they will bless the very nations who persecuted them. What news do they carry? They have been singing

about this news all along, for John heard what they said: "All nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:4. Thus they look forward to the result of the judgment. They have an invitation to carry: "In this mountain, (kingdom,) will the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. Isa. 25:6. Will the nations accept this invitation? "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold....of the skirt of him that is a Jew, saying: We will go with you, for we have heard that *God is with you.*" Zech. 8:23. Ah! it is manifest now that Israel has the Immanuel, (God with us,) status; the mighty sonship. "To Israel pertains the sonship". Are not these ten men the same ten kings who once hated the fallen church? The same nations whose judgment we have been reading about? They are now willing to follow that people to whom God gave the promise: "In thy seed shall all the families of the earth be blessed." Gen, 22:18. At last the nations are ready to bow to the seed of Abraham, and the birthright blessing is to be inherited: "Let people serve thee, and nations bow down to thee". Gen. 27:29. We have seen that the spiritual seed, (those who failed to obtain the Heavenly promises of the Divine nature—the

prize of the high calling of God in Christ Jesus,) are to share in the blessings of *this* calling: "Jacob and Israel, *my called*." Isa. 48:12. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 60:14, 15. "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy;" she is not to be "terrible as an army with banners" any more. "Instead of thy fathers, (the teachers they had during the reign of the firstborn,) shall be thy children, whom thou mayest make princes in all the earth." Ps. 45:16. These children shall suck and "be delighted with the abundance, (*Heb. brightness*,) of her glory." Isa. 66:11. "And great shall be the peace of thy children." Isa. 54:13. The great thousand year "day" of judgment, when "every island fled away, and the mountains were not found," has drawn to a close. In the symbolic language of Scripture, a mountain means a kingdom; when the waters, (people) rise up against a mountain, they surround it, leaving the top like an island; this is a republic; (a government by the people.) When the

last great earthquake comes, it will shake down man's rule altogether, both islands and mountains. We have seen what the result of this judgment is to be: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. Turn once more to Isa. 24:21, 22. "And it shall come to pass in that day, that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and they shall be shut up in the prison, and *after many days shall they be visited.*" "He hath sent me to bind up the broken hearted, (those who were broken by His rod,) to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Jerusalem, having broken the nations, is now ready for a ministration of healing: and "the dispensation of the fulness of times" is to begin, when "God will gather together in one *all things* in Christ." Eph. 1:10.

CHAPTER XVIII.

THE DISPENSATION OF THE FULLNESS OF TIMES

THE word "fullness" seems to be used here in the sense of completion; this dispensation seems to be the completion of times, as the Sabbath completed, or ended, the work of God. We have now considered *six* dispensations: "the world that was," having two days or dispensations—the one before the fall of man, and the one after. Also "this present evil world," having two dispensations—the Law, and the Gospel. We have seen that "the world to come" has two "times" of restitution—the restoration of the church, and the restoration of Israel; here are six days. We now come to the seventh great day, or dispensation; and as Jesus seemed to do much healing on the Sabbath, so also in this last great day there is a work of healing to do, when the last of the broken-hearted will be healed; the last prison will be opened to set at liberty them that are bruised. Jesus has come in to His inheritance: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He had to break them first, "dash them in pieces like a potters vessel;" Ps. 2:8, 9; now He will make them again another vessel—unto *honor*. Jer. 18:4. This is to be

done by teaching; for the Lord has said through Jeremiah: "And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people." Jer. 12:16. Isaiah also spoke of this: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it. And many people shall go and say: 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths,' for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war *any more*." Isa. 2:2-4. Bless God! Now is the time when all nations shall come and worship before the Lord who dwells in Zion: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. 86:9. "Out of Zion, the perfection of beauty, God hath shined." Ps. 50:2. This is the lightening, (bright shining,) which began to shine in the East,

(Palestine,) from the sons of God, and is to be seen even to the West. Matt. 24: 27. Yea, it shall shine to the uttermost ends of the earth; "And all the ends of the earth shall remember and turn unto the Lord: and all kindreds of the nations shall worship before thee." Ps. 22: 27. Having been judged they are now to be enlightened; and the light will come from the bride, the Lamb's wife. We have seen that this great city, this bride, is composed of the *united* Israel, Judah and those joined to them—the ten tribes found in the Gospel church, the "net." It is indeed a "great city:" she has "lengthened her cords," and her environs stretch afar over both hemispheres. "Beautiful for situation, the joy of the whole earth is mount Zion....the city of the great King." Of this city David rapturously exclaimed: "Glorious things are spoken of thee, O city of God." Isaiah has given testimony on this wise: "The Gentiles, (*Heb. goi—nations,*) shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:2, 3. John describes this New Jerusalem very much the same as Isaiah does in chapter 54. John says that the names of the twelve tribes of the children of Israel were written on the gates, and the names of the

twelve apostles of the Lamb were in the foundations of it; the city was founded on the living Word which they preached, the Messiah, the Lamb; it is His bride. "And the Spirit and the bride say: Come." The nations have been bruised and broken by judgment, but "the leaves of the tree (of life) were for the *healing* of the nations." They certainly needed healing, from the description of those outside; as this healing takes place, they begin to walk in the light of the city: "And her light was like unto a stone most precious;" that is, she reflects the light which shines upon her from the temple.

We thus see three classes of saved, each on a different plane; like the three stories in the ark. The body of Christ, (the temple,) is in the third story, the celestial glory—above all heavens. The bride, (the new Jerusalem,) is in the second story, the terrestrial glory, the dominion; while the nations of them which are saved are in the lower story, the sustained life: that is, they eat of the leaves of the tree of life and are sustained by them. Thus the ark of God's salvation, with its three planes of blessedness, is above the first Heaven, (the moral plane,) altogether; in fact it *rests upon* the "mountain in the field," the moral plane. (It was God's holy law to Israel which exalted them above the rest of the nations, making them His "mountain in the field".) The nations are now keeping the commandments of God:

“Blessed are they that keep His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” What is entrance into the city? We have seen that the new Jerusalem is in the terrestrial glory, the dominion; entrance into the city, then, is entrance into a *condition*, the third Heaven glory. This is a reward that is given for obedience. When is it given? “Behold, I come quickly; and my *reward* is with me, to give every man according as his work shall be.” The body of Christ receives their reward at the close of the Gospel dispensation; Israel, (and those joined to them,) receive theirs at the close of the millennial reign of Christ, (Head and body;) now, as the end of the “dispensation of the fullness of times” draws near, a reward is to be given to the nations; to those who forsake sin and walk in the light. They are now to enter the city, the third Heaven glory; this is a restoration to the eminence upon which man was created; a welcome back into sonship. “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.” Ps. 24:3-5. *Now* the solemn warning will go forth: “The time is at hand.” He that is unjust, let him be

unjust still; he that is holy, let him be holy still." "Behold, I come quickly." The Desire of all nations is now coming, and the preparation to meet Him must be made before He comes. It seems that this is a warning that all will heed, for every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:10, 11.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself....that unto me every knee shall bow, every tongue shall swear." Isa. 45:22, 23. When the Lord Jesus comes from Heaven and is revealed to His church, they will be swallowed up of life—covered; when He is revealed to Israel, they will receive the glorious defence—covering; then, at last, the Lord will "destroy, (*margin*, swallow up,) in this mountain the face of the covering cast over *all people*, and the vail that is spread over all nations. He will swallow up death in victory." Isa. 25:7,8. It will be remembered that darkness was the swaddling band of the world that left God. Job. 38:9. As Aaron's rod became a serpent and swallowed up the rods of the magicians, so will the One who was made in the likeness of a serpent, swallow up death in victory. The rod of God will swallow up the rule of the serpent, the one who has the power of death—the devil.

“The last enemy that shall be destroyed is death.” I Cor. 15:26. “Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, (the holy hill,) and in Jerusalem, (the bride) and before His ancients; (the elders—firstborn ones,) gloriously.” Isa.24:22, 23. Notice this is the same chapter which describes the fearful judgments upon the earth.

What a glorious outcome! worthy of a God who is LOVE. Thus “at evening time it shall be light:” “There shall be no night there.... for the Lord God giveth them light.” The natural sun and moon will pale into insignificance compared with the bright shining which then fills the earth; they are, as it were, supplanted by the new Heavens: “Behold, I make all things new.” We will notice a few of the scripture texts regarding this new creation; this new Heavens and earth that John saw in vision.

CHAPTER XIX.

THE NEW HEAVENS AND NEW EARTH.

WE find that the new Heavens have been in process of creation since Jesus Christ, the Corner Stone, was cut out without hands from the mountain—the Jewish kingdom. Dan. 2:45. Jesus was the “beginning of the creation of God.” Rev: 3:14. Right then the creation of the new Heavens, (ruling powers, Gen. 1:18;) began. He was the same Wisdom that was present when the natural Heavens and earth were created, and by Him alone, through reception of Him by faith, the creation of the spiritual new Heavens and earth takes place.

He has been creating the sun during the Gospel age; therefore He said that the righteous should shine forth as the *sun* at the end of that age. After this God begins the creation of the moon—Israel; by reception of Jesus as the Messiah they became ready to shine forth as the moon, in reflecting glory, at the end of their preparation day. Then the great day of God begins, the judgment of the nations by Israel; in that day the light of the moon will be as the light of the sun, and the light of the sun will be seven-fold; (by the addition of the seven churches?) Paul also speaks of another glory—the stars; and he says that one star

differeth from another star in glory. This does not necessarily mean that some stars are larger than others; the difference is in the kind of light they give: for some are only *reflectors* of light which shines upon them, while others radiate light from themselves.

We have seen the company of firstborn ones, who, as Israel's glorious teachers, turning them to righteousness, shone as the stars. Dan. 12: 3. 'These are the seven stars of Jesus' *right* hand, the angels, (messengers,) of the seven churches, the overcomers. Rev. 1:20. 'These are the angels who gather His elect—Israel. Matt. 24:31. If you will look up into the sky on a clear night, you will see seven stars circling around the North star; these are distant suns, they are light *givers*. Even so will those overcomers of the seven churches who shine forth when Jesus comes, ever circle around, and point to, the Pole-star of the world—Jesus; the magnet who draws all men unto Himself.

But there are seven other stars to be seen, that differ greatly in glory, from these; we call them planets, (a Greek word meaning wanderers,) because they are not what is called fixed stars; they change their places in the sky; these are not light givers, they have no light to give, they are only reflectors. Now the apostle Jude told us about a class of people whom he called *wandering stars!* he said the blackness of darkness was reserved to them for ever; (to the age.)

These are shut out from the presence of the Lord, and from the glory of His power, at the second coming of Jesus. We have seen that this company, (the fallen church, great Babylon,) went forth into outer darkness, into judgment. Isaiah tells us that Babylon is a fallen star; (it had ceased to shine;) but Daniel tells us that the brightness returned to it; and we have seen that those who come out of the tribulation, "those who escape," will be sent as messengers, (angels, stars,) to guide the nations to Jesus. They are, therefore, shining; but what kind of light do they give? Do they differ in glory from those other stars, the stars of Jesus' right hand? Ah yes! These only reflect the light which shines upon them from the Sun of righteousness; they are in the terrestrial glory, paradise. Thus we have seen the spiritual sun, moon, and stars, which form the new Heavens. Much has been written of the blessed new earth, but the conception of it seems to be limited to a pastoral scene: wandering through "amaranthine bowers;" by peaceful streams; sitting under one's own vine and fig tree; etc. A world without sin, sickness, or sorrow; a land of loving smiles and happy praises to the King. But is this all? Are all the wonderful blessings with which nature teems to be withdrawn? Zechariah says: "In that day shall there be upon the bells of the horses, Holiness unto the Lord;" they are, then, to be using

horses; Are these the *only* servants man is to have in this day? Are the powers of electricity no longer to be harnessed to his chariots? Nay; Zion's children are to be princes in the earth—intellectual princes; and all the vast and mighty resources in earth, and sea, and air, will doubtless be at the disposal of the new mind given by God, and the Giver alone will be exalted in that day. This is the "golden age" of which mankind has dreamed so long; and the new Jerusalem, the perfection of beauty, will finally shine down upon an earth where every natural blessing is brought to fullest perfection, without the dangers which now attend the use of nature's powers. Now the Word tells us that this earth, radiant with blessing, all her wonderful, stored up energies unveiled and given to man, is to be surrendered to God; the Heaven is also to be yielded up. Jerusalem has been called "the throne of the Lord" according to the promise; Jer. 3:17; it has been "a great *white* throne;" but now she is to come down from this ruling position, this Heaven. "And I saw the holy city, new Jerusalem, descending out of Heaven from God." Such is the kingdom which the Son now delivers up to the Father; and He will accept it at His hand. "And I heard a great voice out of Heaven saying: "Behold, the tabernacle of God is with men, and He will dwell, (*Gr. tent*,) with them;" this is not a "visit," He is going

to *dwell* with His beloved creation, He is going to tent over them as He did at the beginning. "And there was no more sea." It will be remembered that God likened the separation of the human family from Him, to the birth of a sea; Job. 38:8; when man is judged and returns to God, this "sea" will vanish, and the serpent in it, the carnal mind, God's adversary, will be destroyed. Jesus has reigned till He has put down all rule, and all authority, and power. He hath put all enemies under His feet. "Then cometh the end." "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all." We have now seen four classes judged and brought back into "life." they have become living ones.

John speaks of four living ones who rest not day and night, saying: "Holy, holy, holy, Lord, God, Almighty, which was, and is, and is to come. *Rev. 4:6.*

Who are these four beasts? (the Emphatic Diaglot renders this "living ones;") John says the first one was like a lion; in perfect harmony with this is the fact that the first company we have seen restored to life, (sonship,) is Judah, the lion. Gen. 49:9. The second living one was like a calf; the ten tribes who were separated from Judah, worshipped a golden calf; it was their sin, the cause of their being carried away into captivity. These ten tribes have

been lost in the sea of humanity, but the church of Jesus Christ has been gathered out of this sea; part of this church has fallen before this same sin, worshipped the golden calf of money, the love of which is the root of all evil. They have taken pleasure in fashion and luxury, and have not sought the oil; they are the foolish virgins; this is the second company judged and restored.

The third living one had a face as a man; the third company we have seen judged is the man of sin; the prodigal who went far away from his Father, and wasted his substance with riotous living. The fourth living one had a face as an eagle, the king of birds, the prince of the air; so, lastly, we have seen the prince of the power of the air judged. This is that class who exalted themselves as the eagle, "set their nest among the stars." Each one of these classes we have seen brought to humble and ceaseless adoration of Him who sitteth upon the throne. But there is a company besides these four living ones; a company who wear crowns, "kings and priests." If they are kings they are overcomers; if they are priests, they are consecrated, have sacrificed. These have the life more abundant, the *crown* of life; these are the elders, (the firstborn ones,) the body of Christ, who, like Him, have a joy set before them for which they yearn above and beyond all else; they want their God, and He wants

them. The words of God to Aaron, (Num. 18: 20;) are very touching in their tenderness: "Thou shalt have no inheritance in their landI am thy part and thine inheritance among the children of Israel." Even thus is it with the holy, spiritual priesthood; naught else but God will satisfy the mighty call which is within. For Him they willingly suffer the loss of all things that they may win Christ, the Word of God; ("and the Word was God;" He was the *body* of God, for God was His head; I Cor. 11: 3;) and be found in Him, His will their beloved law. They press toward the mark for the prize; there is but one who will receive this prize, the one body of Christ; the prize is the crown of life which only one class wear—the elders. "And they cast their crowns before the throne. saying: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy *pleasure* they are and were created." Let us pause for a moment right here, and consider what possible pleasure a God of love could have, if a future of unspeakable torture stretched endlessly before the beings which He had created. Thank God, these kings and priests were not rejoicing over such a prospect.

This vision of the elders is the one glimpse we have given us in the Word, of the celestial glory. God has not seen best to tell us much about it, and "it hath not entered the heart of

man, the things which God hath prepared for them that love Him." Those in terrestrial glory rule this planet, (under God;) but as "night unto night showeth knowledge," we are taught a lesson by the far distant suns, sparkling radiantly as they supply light and blessing to the great universe of God; even so an eternity of glory and blessedness with *Him*, stretches before these beloved, firstborn, sons of God; those who have "made a covenant with Him by sacrifice."

The reader must not think that three comings of Christ have been presented in these pages; the Lord Himself will come the second time to take possession of His inheritance; but He is *revealed* first to His church, who "hope for the grace that is to be brought unto you at the revelation of Jesus Christ." I Pet. 1:13. Then, after the bride is made ready by the ministrations of the shining teachers, *they*, (Israel,) will be ready to say: "Lo, this is our God; we have waited for Him;" they will then enter the glory of His presence. Finally, the Desire of all nations will be revealed to them, (the nations,) and they will ascend up into the hill of the Lord. "And the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. Then will come the loving benediction, welling up from the Father's heart: "Blessed be Egypt my people, and Assyria the work of my hands." Isa. 19:25. "The tab-

ernacle of God is with men, and He will dwell, (tent,) with them." Does not this mean the restoration of the covering of life, the dominion? Zion's children will indeed be made "princes in all the earth." "Behold I and the children which God hath given me." Heb. 2:13. "He shall see the travail of His soul and shall be satisfied."

Like the children of the first Adam and his bride, they are the sons of God. We know that the church has sung redemption's song during the Gospel age; Israel is also to sing when her judgment is passed over. Isa. 30: 28, 29. And we have seen that the company brought out of great tribulation is to sing glory to the Righteous. Isa, 24:14 - 16. And now, after "judgment has rained down as waters, and righteousness as a mighty stream," David calls upon *all the earth* to unite in an anthem that, floating up sweetly from every valley, echoing from hill to hill, shall wreath the new earth, a chaplet of praise.

"Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Ps. 98:4-6. "And all the sons God shouted for joy."

Bless the Lord, O *my* soul: and all that is within *me* bless His holy name.

Hallelujah! (Praise Jehovah!)

CHAPTER XX.

THE INVITATION.

SEEING then that we have such hope, the thought will come to those interested: "How near are we to the great third day, when the Bridegroom is to come, and the body of Christ be clothed upon with the wedding garment, the house from Heaven?" Our answer comes from Israel; they are God's sign, for the Word says they will be restored in the third day; (from their formation as a kingdom;) and this is the day when the judgment upon the church begins. Do we see any signs of Israel's restoration? If we do, then the third day is dawning. Yes, God's promise to them has been fulfilled, and they are restored to their land. Reader, the kingdom of Heaven is at hand! Have you the earnest of *your* inheritance? "I beseech you, suffer the word of exhortation." Paul of old, besought us to present our bodies a living sacrifice; that we should not count this life, or its pleasures, dear unto us. Remember: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Are you willing, like Paul, to suffer the loss of all things that you may win Christ? Have you been baptized into His body, by the Holy Spirit? If you have not,

tarry before Him until you are endued with power from on high, the earnest of your inheritance. Then you will cast aside every weight and run eagerly for the promised prize: "Him that overcometh will I make a pillar in the temple." "If we would judge ourselves, we should not be judged;" and we know the temple is not judged but measured. There is a stature of the fullness of Christ to be attained, and it will only be given as we empty ourselves of worldly thoughts and ambitions. "Watch ye, therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

And you, dear one, who perhaps are not yet a subject of this glorious King, do you not want to become one? There is only one way to do this, and it is open to you; yes, you are earnestly *entreated* to come under the protection of that flag which undulates ever over the peaceful new Heavens and new earth; so that, with happy smiles, *you* may look up and sing: "His banner over me is love." Do you ask how you may become His subject? If you were an alien, and were asked to become a citizen of the United States, you would probably think the matter over seriously; you would ask yourself if you liked the government; Was it just, was it powerful, able to give you the protection you needed? You would consider if you liked the

people; Were they peaceable, friendly? You would not forget to take into account its opportunities; What does it offer you? You would ask what you would lose by leaving your present ruler. Having decided to transfer your allegiance, you would then take, soberly, the necessary steps; make application at the appointed place. Now Jesus has given you an invitation to become a citizen of the glorious kingdom of God. Let me solemnly assure you that He is the *only* King who can deliver you from the greatest enemy of mankind; death, "the king of terrors." "I will raise him up at the last day," is His faithful promise to every believer. Are the people friendly? "Every one that loveth Him that begat, loveth him also that is begotten of Him." What does King Jesus offer? "To him that overcometh will I grant to sit with me in my throne."

We have seen in the foregoing pages, that it is a real throne, a mighty dominion, which He shares with His people. What will you lose by leaving the prince of *this* world? "The wages of sin is death." Rom. 6:23. "There shall be no reward to the evil man; the candle of the wicked shall be put out." Prov. 24:20. "He preserveth not the life of the wicked." Job. 36:6. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "I have seen the wicked in great power, and spreading him-

self like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he *could not be found*. Ps. 37:10, 35. "The man that wandereth out of the way of understanding, shall *remain* in the congregation of the dead." Prov. 21:16. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion, (*Heb. tread,*) over them in the morning; and their form, (R. V. margin,) shall consume in the grave, the grave being an habitation to every one of them." (margin.) "He shall go to the generation of his fathers; they shall *never* see light." "Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49:14, 19, 20. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." I John. 5:12. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Having decided that this is not the kind of a future you like to look forward to, you desire, of course, to escape from the bondage of sin; (your present ruler.) Where is the appointed place to be received into the kingdom of God? At the mercy seat, Jesus Christ. "No man cometh unto the Father, but by me." "And him that cometh to me, I will *in no wise* cast out." Praise God! to come, is to be received. If the reader should feel a touch, a melting desire for the things of God, come into his heart while

reading these lines, I beseech you, do not quench it, but yield humbly, and, on bended knees, solemnly *turn* from self and sin; ask God to apply the cleansing blood of the Lamb of God, and you will arise to walk in newness of life: weakness will be exchanged for strength, and you will pass from death unto life. Love and joy undreamed of will fill your heart, as you wait for the Son of God to come from Heaven, and usher you in to that life which knows not the shadow of death: but goes on and still on, in "joy that hath not entered the heart of man." Even now, you will receive a bequest that is priceless: "My *peace* I give unto you."

CHAPTER XXI.

CONCLUSION.

AS the reader has followed on through these pages he has noticed the divisions which have taken place as the different ages have been entered; a part of the professed people of God going down into judgment, part going up to a higher plane, a brighter light, a greater glory. We have seen that the Scriptures teach that there is to be a glorious, earthly kingdom; that Jesus has promised it to His people who are alive on the earth when He comes. It is called "terrestrial glory," distinguishing it from the Heavenly glory. Much has been written, at various times, about the "home over there," by those who have seen the Heavenly promises. Others, having their eyes opened to those promises which speak of a restored Eden, have contended earnestly that the meek should inherit the *earth*. Are they not both right? Are there not two sets of promises? The fact that the promise of terrestrial glory, (sonship,) is first fulfilled to the church, and afterwards to Israel, (and those joined to them,) eliminates the difficulty experienced in disentangling the promises of the Old Testament; some pleading that they are to be spiritually understood, and are for the spiritual Zion; others as strenuously

averring that they are literal promises to the literal house of Israel. The thought occurred to the writer: Would it not be helpful to present the various uplifts and downfalls as they are outlined in the Word of God, at one view; bringing before the eye "the world that was," having one dispensation of glory, and another of shame—Paradise and Tartarus. Then "this present evil world," with its two dispensations, the Law age, and the Gospel age. Also "the world to come," with its two "times of restitution," restoring the sonship; first to the church, and afterwards to Israel. And lastly the "dispensation of the fulness of times," when all things are gathered together in one—Christ. The Lord told the prophet Habakkuk to "write the vision, make it plain upon tables;" we call these tables "charts." If the reader will examine the one appended; he will see the throne of the Lord. It is a surprising fact that these downfalls and uplifts, arranged in the order in which they have occurred, or are yet to come, form a perfect, double throne; the house of Israel being a footstool before it. Israel is God's footstool. Lam. 2:1. As we examine the chart we shall see the paradise glory, the fall of man, the three upward steps by which the third Heaven, (the dominion,) is restored, and the final, three phased, kingdom of Jesus Christ.

Beginning at the top of the chart, at the left hand, the glory of man's first estate is outlined, as the light of God's presence shone down upon him. We see the family born under this blessing; then the fall of the parents, introducing the age of sin, while the "sons of God" remained in dominion. We see the fallen family, born down in the pit, the "sea." Next is shown the uplift given by the moral law. Then, as the Gospel dispensation is entered, we see the judgment of Israel, as they go down into the pit—hell; above them we see the fallen day-star, as, reigning with the beast, she persecutes the Jews. Above this Babylon class, is the plane of justification through the blood; and, higher still, those who have been anointed, baptized into the body of Christ. We glance along into the age introduced by the second coming of Christ, and we see the unfaithful church go down in judgment, into the place vacated by Israel, whom we see delivered from oppression, and restored to their land.

Above this is the spiritual plane which is promised to them in the Word, "a new heart and a new spirit," which they receive as they accept the Messiah, proclaimed to them by their shining teachers, the sons of God, who are far above them in the third Heaven. Higher still is shown the position of the resurrected saints in celestial glory. Moving along to the next age, (the great white throne judgment,) we see the

nations gathered as prisoners in the pit, the "sea," now a fiery lake. Above them we see the release of the great company who come out of great tribulation, having washed their robes; while above them on mount Sion we see the hundred and forty and four thousand sealed ones of Israel, now brought to sonship glory. Over them is the celestial glory of Christ, Head and body. Lastly, as we look upon "the dispensation of the fulness of times," we notice that the "sea," the rebellious world, is gone, and the bruised and broken nations, humbled by the rod, are keeping the commandments of God and are comforted. Above them the new Jerusalem, the joy of the whole earth because of sonship powers, is seen in terrestrial glory, reflecting light down upon the nations, who, with every tear wiped away, every grief assuaged, are worshipping God.

Far above the holy city, the Lord God Almighty and the Lamb send forth the bright rays which outshine the sun, glowing down in undying love upon the blessed bride. This is the city's glorious Temple, of which the "overcomers" have been made a part. Rev. 3:12. "Partakers of the Divine nature." II Pet. 1:4.

For this kingdom Jesus taught us to pray:
"Thy kingdom come."

For the coming of this King we long: "Come, Lord Jesus, come quickly," is the cry of every heart who understands what it will mean to this earth to have such a Ruler.

The tidings of such a kingdom is indeed
"good news"—Gospel.

"THE GLORIOUS GOSPEL OF THE BLESSED GOD."

"Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

"For of Him, and through Him, and to Him are all things: to whom be glory forever. Amen."

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